

# MISSIONS

A black and white photograph of two men in suits standing in front of a world map. The man on the right is holding a large, folded document or map, and both men are looking down at it. The man on the left is looking down at the document, while the man on the right has his eyes closed or is looking down intently. The background is a large map of the world, showing continents and oceans.

# JUNE 1957

# Story

City ..... Zone ..... State .....

# WHO CAN MEASURE THE FRUITFULNESS OF THE SERVICE OF THE 1500 ALUMNAE OF BMTS DURING THE PAST 76 YEARS?



## THE **77**TH FISCAL YEAR OF BMTS BEGINS JULY 1st

It is almost impossible to overcome a poor start during the lean summer months in essential gift support. Accordingly, the gift of a church, an alumna, a missionary society, or an individual friend, *in July or August*, is twice welcome. Help get the School off to a good beginning toward its fifth year of financial stability with a balanced operating budget.



# People's Capitalism:

**Business with pleasure:** General Electric's President Ralph J. Cordiner (left), Board Chairman Philip D. Reed, and Secretary Ray H. Luebke enjoy a share owner's comment at the Annual Meeting. From as far away as California, about 4,000 people come each year to Schenectady, N. Y., to meet the men who represent them on the board of directors and to get acquainted with the managers of their company.



**From all walks of life:** General Electric owners are typical of America's capitalists. Many of them are also customers, suppliers, dealers, or neighbors in our plant communities. In addition, 129,000 General Electric employees are also owners, or becoming owners.



**Owners get a close look:** So they can participate more fully in company affairs, share owners have an opportunity to meet General Electric people and review current and future plans. Above, share owners are fitted with safety glasses before a plant tour (right).



**The 370,000 owners who have savings invested in General Electric are typical of America, where nearly every citizen is a capitalist**



**Owners disagree on a point of interest:** Even though the young lady is counting on General Electric for part of her future, her attention can wander during the meeting.



**Women capitalists:** The ladies' viewpoint is significant: half of General Electric's owners are women — and to many, their investment can mean security now or in the future.

If a visitor from abroad had been able to sit down with the men and women at the General Electric Share Owners Meeting in April, he might have discovered a good deal about capitalism in this country.

*The visitor could have learned, for instance, that millions of people from all walks of life—not just a wealthy handful—own America's businesses.* There were about 4,000 men and women at the meeting. Some were housewives, some employees of the company, some businessmen, some retired folks—the kind of people you meet every day.

They are typical of the 370,000 men and women who have chosen to invest part of their savings in General Electric . . . of the 10 million Americans who own "a piece of the business" in other corporations . . . of the millions who have a stake in the small family businesses in every community . . . and of the 100 million capitalists who indirectly own shares in companies like General Electric through their insurance policies, mutual savings-bank accounts, pension plans, mutual funds or other forms of investment.

*The visitor could have learned that in a People's Capitalism everyone benefits from profits.* Profits which benefit the many are at the very heart of America's competitive economic system. You may benefit directly, for example, through dividends. Or you may benefit indirectly in many ways—in your pension fund, perhaps, or in the endowment that helps support your child's college, or even through the work of research foundations and charitable organizations which entrust capital to America's businesses.

And in a competitive People's Capitalism, everyone gains again because part of the profits are plowed back into business to spur growth that leads to new products, new jobs and new services.

*The visitor could have learned that progress in America's capitalism is measured in terms of the individual.* In this country, every man is encouraged to develop to his maximum ability. At General Electric, for instance, employees are given wide opportunities to develop their talents and add to their education and skills. Each year, the company spends some \$40 million for training in everything from factory skills to advanced professional development, and over 25,000 men and women take advantage of these opportunities annually.

As General Electric sees it, the People's Capitalism of America is uniquely successful because it works on the basis of "something for something." This capitalism draws its strength from the voluntary participation of all free citizens, and it returns to all of them benefits unmatched anywhere else.

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# MISSIONS

*An International Baptist Magazine*

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## *In This Issue*

### EDITORIALS

Paragraphs .....	13
An Announcement .....	15

### ARTICLES

Open Wide the Gates .....	Clifford G. Hansen	16
Biography of a Dream .....	Frank A. Sharp	18
Philadelphia, 1957 .....	John C. Slemp	20
<i>Assisted by Frank A. Sharp</i>		

### DEPARTMENTS

Newsbriefs .....	6
World Christianity .....	10
Letters to the Editor .....	11
As I See It .....	12
Among the Current Books .....	26
Partners in the Baptist World Mission .....	27
Women over the Seas .....	28
Tidings from the Fields .....	29
Missionary and Stewardship Education .....	31
Missionary and Stewardship Education— <i>Children</i> .....	32
Christian World Outreach— <i>The B.Y.F.</i> .....	33
National Council of American Baptist Women .....	35
The Woman's Society .....	36
National Council of American Baptist Men .....	37
News from the Baptist World Mission .....	38
Missionary Milestones .....	46
Films .....	47
Club Talk .....	48

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## *Who's Who* IN THIS ISSUE

ARLINE BAN (Mrs. Joseph D. Ban) is the wife of the minister of the Livingston Avenue Baptist Church, New Brunswick, N. J.

MARGARET BOLLINGER (Mrs. Edward E. Bollinger) is an American Baptist missionary in Okinawa.

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C. STANFORD KELLY is an American Baptist missionary in Haiti.

ERNST R. KLEIN is university pastor of the University of Kansas, Lawrence, Kans.

RUTH FINWALL LEGRAND (Mrs. James LeGrand) is a member of the General Council of the American Baptist Convention.

EDITH ROBINSON is an American Baptist missionary in Haiti.

CHARLES B. SCOTT is an American Baptist missionary in South India.

## *The Cover*

Incoming General Director Edwin H. Tuller (left), of the Council on Missionary Cooperation, American Baptist Convention, is briefed by outgoing General Director Ralph M. Johnson, who after June 21 will move, with his family, to Berkeley, Calif., where he will assume his duties as president of Berkeley Baptist Divinity School. The map of the world in the background is symbolic of the global Christian task to which both men are committed. It is symbolic also of the missionary obligation of every church affiliated with the American Baptist Convention. Now, in a sense far more significant than ever before, "the field is the world." And the time is now!

## *Picture Credits*

Cover, pp. 20-25, John C. Slemp; p. 6, col. 1, Frank A. Sharp; p. 7, left, Von Behr; p. 16, Clifford G. Hansen; pp. 18-19, Kenneth M. Wright Studios; p. 19 (chorus) E. L. Martin; p. 34, Jean Sardou Photograph Studio.

MISSIONS

## June Quiz

1. Only where, and how early, was full religious liberty guaranteed for everybody in this country?

2. At Oberlin, what will be first of all a problem?

3. Since January 1, a series of baptismal services in the Haitian churches resulted in (1) five hundred; (2) one thousand; (3) two thousand additions. Which is correct?

4. What plan would bring a sizable increase in MISSIONS circulation if each American Baptist church adopted it?

5. What sanitarium was officially opened on January 7, 1907, and whose dream was it?

6. Colegio Bautista has faithfully served for more than (1) fifty-five; (2) fifteen; (3) thirty-five years with its boarding departments for boys and girls. Which is correct?

7. Name the book which was published fifty years ago and written by Walter Rauschenbusch. Also name two other books he wrote later.

8. After ten years of publishing MISSIONS at a substantial loss, a modest increase will be made in subscription rates as of January 1, 1958. What will be the new club rate for three years, and how much more a year does that represent?

9. This year marks the 50th anniversary of the School of Nursing. What is its present enrollment?

10. Bible history and geography are deftly interwoven in a 485-page volume. Name the book.

11. The First Baptist Church, Cape May Court House, N. J., recently celebrated its (1) 45th; (2) 245th; (3) 145th anniversary. Which is correct?

12. Florence Rowland and Mr. and Mrs. Maurice Blanchard are members of the faculty of a South India seminary. Name the seminary.

13. What kind of experiment is found at Koinonia, Americus, Ga.?

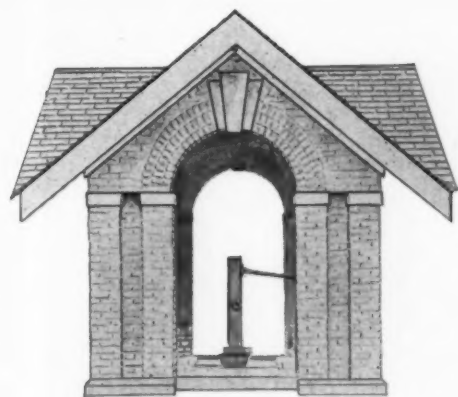
14. How many churches have grown out of the First Baptist Church, Burlingame, Calif.?

15. Who was baptized in the Kistna River about one year ago?

16. What is the name of the first graduate of the School of Nursing to be appointed to the foreign field?

17. There are sixty-six American Baptist churches in Haiti. True or false.

# The Wishing Well



The old well house, pictured above, is found at the very center of the Franklin College campus. Not exactly a wishing well, but a well known landmark at Franklin.

To offer opportunities in Christian Higher Education to the increasing number of students, Franklin College in 1954 launched a long range development program. The first visible result was the construction of Brodehurst Elsey Hall, a very complete and lovely residence for Franklin College women. Soon to be constructed are new apartments for married students and an additional dormitory for freshmen men. Listed below are other items which are needed as funds become available:

1. Expanded library facilities and services .	\$500,000
2. College Chapel (possibly combined with other features)	350,000
3. Student Union .....	300,000
4. North Addition to Gymnasium .....	90,000
5. Band Instruments .....	5,000

If you would like to know about these specific needs, or other plans of the college, please write to:

President HAROLD W. RICHARDSON

**FRANKLIN COLLEGE OF INDIANA**  
**FRANKLIN, INDIANA**

Answers to Quiz on Page 47

# Newsbriefs



**Clarence W. Cranford**

*Meet the newly elected president of the American Baptist Convention, who is pastor of Calvary Baptist Church, Washington, D.C. A 'dual alignment' church, Calvary is affiliated with both the American Baptist Convention and the Southern Baptist Convention*

## Muskrat Trapping Affects Cordova Christian Center

Junior- and senior-high school boys of Cordova, Alaska, did a great deal of trapping for muskrat during January, February, and March. They hiked or caught a ride out to the flats, the nearest parts of which were five miles away. The boys used the center's small electric jig saw to cut out the stretchers for their pelts, and the Saturday afternoon gym period for high-school boys was changed from 1:30 to 3:00, so that the trappers could participate after returning home.

## Petersen Presents Flag To Philadelphia Church

F. Bredahl Petersen, a Baptist pastor from Denmark, presented the Danish flag to the "House of Prayer for All People" of St. John's Baptist Church, Philadelphia. He made the presentation for the Baptist Union of Denmark, which he has served as president and vice-president. Fifty-seven flags have been presented to the church by the governments they represent, including the Russian flag. The unique project was the inspiration of the pastor, Anthony F. Vasquez, in answer to President Eisenhower's national call to prayer several years ago. Dr. Petersen will become interim pro-

fessor of church history at Crozer Theological Seminary, Chester, Pa., for one year starting in September. He has been director and secretary of relief to Europe, was a group leader in the Danish resistance movement during the occupation in 1943-45, and was knighted by Queen Juliana of Holland in 1949.

## Leonard Gittings Visits Mission Fields

Leonard Gittings, professor of missions at Berkeley Baptist Divinity School, Berkeley, Calif., is on a four-month tour of American Baptist mission fields in Japan, the Philippines, Thailand, Burma, India, and Africa. He will return to Berkeley in September. Dr. Gittings is a former missionary to the Belgian Congo under the American Baptist Foreign Mission Society. He served among the inland tribes for fifteen years.

## A Busy Day For the Blanchards

Writing to her daughters Mardy, Carol, and Darlene, who were in the boarding school at Kodaikanal, Mrs. Maurice Blanchard, of Ramapatnam, South India, gave in detail the events of a busy day that she and Dr. Blanchard and their son Billy had had the previous Sunday. They had visited two almost inaccessible villages, ten and thirteen miles from home, respectively, where they conducted worship services, baptized forty-six per-

sons in one village and twenty-six in the other, visited among the people, and finally arrived home at 1:30 A.M. Monday. "We were tired and sleepy, but ever so happy," wrote Mrs. Blanchard. "We were especially happy because of a remark heard in the last village. 'The Hindu people, especially the Balji and Razu castes, listen to the Christian message with love and respect.' Maybe a seminary graduate in the near future can go there as pastor. The people are as sheep without a shepherd."

## Family-Life Institute To Be Held in Thailand

Early next year, Dr. and Mrs. David R. Mace, field consultants in home and family life of the International Missionary Council, will conduct a three-month study and training institute at Chiangmai, Thailand, geographical center of Southeast Asia. The institute is being sponsored jointly by the I.M.C. and the East Asia Christian Home and Family Life Committee. Its purpose is to carry forward the work initiated at a seminar-conference held in Manila in November, 1954, which recognized the need of well-trained Asian Christians in the area of home and family life. Earlier assignments of the Maces include participation in a Caribbean consultation projected by the I.M.C. for May, this year, and in the I.M.C. assembly in Ghana and the All-Africa Christian Conference in Nigeria in



First unit of a New Frontiers church edifice, Church of the Foothills, San Jose, Calif., of which Dwight A. Neuenschwander is pastor. Orchard in foreground soon will give way to suburban homes. Ralph E. Knudsen, of Berkeley Baptist Divinity School, delivered the dedication sermon on May 19. There are 150 members of this two-and-one-half-year-old church

January, 1958. Since 1947, Dr. Mace has been a member of the faculty of Drew University, a status which he will retain during his three years of service to the I.M.C.

#### **Elmer A. Fridell Retires**

Elmer A. Fridell, an administrative secretary of the American Baptist Foreign Mission Societies, retired at the conclusion of the American Baptist Convention meeting in Philadelphia. Dr. Fridell served twelve years as secretary for Baptist mission work in the Far East. He also served as home secretary of the societies, and in June, 1955, he became director of the integrated program of public relations. From 1924 to 1929, Dr. Fridell served as pastor of the First Baptist Church, Fresno, Calif. Then for eight years he was pastor of the First Baptist Church, Seattle, Wash., and in 1937 he joined the faculty of the Berkeley Baptist Divinity School, Berkeley, Calif. He has served as president of the American Baptist Convention, vice-president of the Baptist World Alliance, and was a Baptist delegate to the first world conference on Life and Work in 1937, in Oxford, England. Following a three-month vacation, he plans to speak in churches about American Baptist missionary work.

#### **Thomas Elected Social Progress Head**

John W. Thomas, associate director of the Ministers and Missionaries Benefit Board since June, 1947, will become executive secretary of the Council on Christian Social Progress of the American Baptist Convention on September 1, succeeding the late Donald B. Cloward, who died last September. Prior to his present position with the M. & M. Board, Mr. Thomas served for two years as professor of practical theology and director of field work at Crozer Theological Seminary, Chester, Pa., and for nine years as secretary of the department of cities of the American Baptist Home Mission Societies. A native of Ohio, he graduated from Denison University and from Crozer Theological Seminary. He also followed graduate studies at the University of Pennsylvania and Columbia University.

#### **Christian Center Facilitates Integration**

The Anadarko Christian Center, Anadarko, Okla., has maintained a nonsegregated program from its beginning in 1953. A Negro girl who attends the center was elected president of a predominantly white girls' pep club at the Anadarko junior high



**Elmer A. Fridell**

school. The Anadarko school system began its integration program this year, and it is believed that the action of the pep club facilitated the ease with which the program got underway. Another Negro girl was elected as the club's representative to the student council. Charles R. Osborn II is the director of the center.

#### **B.M.T.S. Chapel Choir Tours Indiana**

The chapel choir of the Baptist Missionary Training School, Chicago, Ill., recently sang in six churches in Indiana. The choir, a select choral group of twenty voices, appeared at the meeting of the Illinois Baptist State Convention held in Joliet, and the Illinois Baptist Youth Congress in Rock Island. The group sings in many Chicago Baptist churches. The chapel choir is one of two choral groups of the school. The glee club is composed of the chapel choir, plus additional voices. Individual instruction and a course in the use of church music further train students in the understanding, appreciation, and interpretation of music.

#### **New Servicemen's Center Meets Need in Hawaii**

The First Baptist Church, Honolulu, affiliated with the American Baptist Convention, is the only church in Hawaii with a servicemen's center. In a land where only 6 per cent of the population are Christians, American service personnel encounter cultural standards which are in sharp conflict with Christian ideals. In Honolulu there are 150 bars and gambling houses. Prostitution is common. The First Baptist Church, Robert C. Bradford, pastor, is strategically located to minister to service personnel.



**John W. Thomas**

The church owns two buses, which are used to serve hundreds of service personnel each week end. Eighty per cent of the present church membership are service personnel. Servicemen donated hundreds of hours of voluntary labor to construct the church's new educational building. The new center is one of eleven servicemen's centers operated cooperatively by American Baptist churches and councils of churches and the department of church ministry to service personnel of the American Baptist Home Mission Societies.

#### **Weirton Christian Center Sponsors Service Project**

The eleventh annual Weirton, W.Va., summer seminar and service project will begin on June 6. A goal of eight college students participating in the project has been established for this year. The students will cope with such problems as juvenile delinquency, highly disturbed children, and the breakdown of family life. Through participation in the project the students have an opportunity to observe a growing industrial and business community at work. Civic-minded business and professional people serve as resource leaders. The four sponsoring agencies are the West Virginia Baptist Youth Fellowship, the Baptist Student Movement, the American Baptist Home Mission Societies, and the Weirton Christian Center.

#### **Church Dynamited In Mexico**

A new Baptist church was organized one and one-half years ago in the mountains of Oaxaca state, at San Jose de Gracia, Teposcolula, Mexico. The small salary of the pastor, Luis Cortes, is paid by an elderly Mexican

Christian who lives in Chula Vista, Calif. The donor is not rich, for part of his income is from social security, and he gets from his children the dol-



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*Ewing Galloway*

## PORTRAIT OF A YOUNG MISTRESS OF THE MANSE

This bright young lady, Nancy Marilyn Brooks, expects to attend college as a member of the class of 1970. Careful preparation is needed in considering such a long range plan. One must be sure, for instance, that if anything should happen to the breadwinner, his family would continue to receive income. Realizing this, her father, pastor of an American Baptist Convention church, became a member of The Retiring Pension Fund soon after his ordination. He knows that with the special benefits which Retiring Pension Fund membership provides, he can look forward with confidence. Even if something should happen to him, Nancy would have her chance to go to college.

You can have a share in providing our Baptist ministers and their families with Retiring Pension Fund protection by purchasing an *annuity gift agreement* from the Board. M and M annuities are a sound investment guaranteeing a regular income during your lifetime. Then the residue remains with the Board increasing its resources and extending its program of aid to Baptist ministers and missionaries.

For further information please write:

**THE MINISTERS AND MISSIONARIES BENEFIT BOARD**  
of the American Baptist Convention  
75 West 45th Street, New York 36, N. Y.

lars that he sends to the pastor. Attempts have been made to burn the door of the little church at San Jose de Gracia, but lately a man who succeeded in blowing a large hole in one of the adobe walls, also tore away part of two fingers and exposed the tendons in the palm of his hand. One of our preachers, who is studying medicine in the University of Puebla, was holding revival services in the church at the time, and took care of the wounded man's hand, cutting away the dead tissue, and sending him to the hospital for further care. Right now Luis Cortes is having to live in another town because of the persecution.

### Seeks Copy 'Kiowa Turning'

Charles R. Osborn II, director of the Anadarko Christian Center, Anadarko, Okla., is eager to obtain a copy of a booklet, published in 1944 by the American Baptist Publication Society, entitled "Kiowa Turning." If any reader has a copy of this booklet, which is now out of print, please communicate with Mr. Osborn.

### Southern Baptists Launch Building Program

Construction of a million-dollar activities building was authorized by the Southern Baptist Sunday School Board as the first step in a twenty-four-year, multimillion-dollar program to develop recently acquired railroad property in Nashville, Tenn. Construction is expected to begin next year. The first unit will have about 100,000 square feet of floor space, and probably will be four stories high. Plans call for other units to be added at a later date.

### New Jersey Baptists Discuss Higher Education

Baptists in New Jersey, looking toward the future, indicated concern for the Christian leadership of tomorrow because of the increased competition for admittance to colleges. At a conference on "Baptists and the Educational Crisis" held at The Peddie School, Hightstown, public-school and college teachers, youth workers, and pastors heard addresses, listened to panel presentations, and participated in open forums in an attempt to discover how the most capable Baptist young people may have the benefit of a college education. Calling for an increased demand for top-flight college graduates on the part of seminaries, Merle M. Odgers, president of Bucknell University, Lewisburg, Pa., declared that interest in the ministry should be engendered among students before they graduate from secondary school. Baptists have been "distrustful" of education, said Kenneth I.

**MISSIONS**

Brown, executive director of the Danforth Foundation, St. Louis, Mo., and it is more than time that they generated "a larger enthusiasm for education." The conference was planned by the student-work committee of the commission on Christian education of the New Jersey Baptist Convention, J. D. Ban, New Brunswick, chairman.

### New Translation For Thailand and Burma

Raymond W. Beaver, American Baptist missionary, and a Pwo Karen preacher were invited by the Thailand Mission to visit Thailand and help make a survey of the Pwo Karens in Thailand. These people in Thailand have no written language of their own, and the survey was to try to ascertain whether the literature prepared for the Pwo Karens of Burma could also be used in Thailand. Mr. Beaver wrote that they found in Thailand differences of dress as well as language, even though both in Thailand and in Burma the groups are Pwo Karens. In Thailand, the Pwo Karens stick to the ancient traditional dress of the Pwo Karens, which has been almost lost in Burma. There are language variations, too, but the survey showed that the Thailand Pwo Karens will be able to use the literature prepared for Pwo Karens in Burma. This will save making a new translation of the Bible, as well as of hymn books, and will serve to bring a closer fellowship among the two Christian groups of Pwo Karens.

### More Students Attend Insein Divinity School

The Baptist Divinity School, Insein, Burma, has seventy-eight students this year, as over against eighteen four years ago. Missionary Paul Clasper writes concerning this school: "We think this growth is one of the most encouraging signs of vitality in the churches of Burma. It means that the hill peoples of Burma are now at the place where they need trained leaders, and that they have qualified young people to train.

### Farrell Succeeds Andem In Michigan

Arthur L. Farrell will become the executive secretary of the Michigan Baptist Convention, starting January 1, 1958. He will succeed Ralph T. Andem, who will retire in December after twenty-nine years of service. Mr. Farrell has been a field counselor for the Council on Missionary Cooperation of the American Baptist Convention for the Michigan, Detroit, Chicago, and St. Louis area since 1952. He is a graduate of Moody Bible Institute and Northern Baptist The-



Clifford F. Perron

ological Seminary. Ordained in the Cedar Valley Association of the Iowa Baptist Convention, he served churches in Plainfield and in Council Bluffs, Iowa.

### Perron Heads Minnesota Convention

Clifford F. Perron, former pastor of the Second Baptist Church, Lincoln, Nebr., started his work on May 15 as executive secretary of the Minnesota Convention of American Baptist Churches and the Twin Cities Baptist Union. He succeeds Joseph I. Chapman, who returned to the pastorate in Pontiac, Mich. Mr. Perron had served the Lincoln church since 1953. Earlier pastorates include the First Baptist Churches of Oelwein and Pella, Iowa; and LeRoy, Minn. He also served as chaplain in the U.S. Army Air Corps during the Second World War.



Arthur L. Farrell

### In a Word Or Two

■ R. Dean Goodwin, director of communications, American Baptist Convention, received the honorary degree of doctor of divinity at Sioux Falls College, Sioux Falls, S.Dak., where he delivered the commencement address on June 3.

■ Eugene M. Dawson, former dean of administration and students at Kansas State Teachers College in Pittsburg, was elected president of Colorado Woman's College, a Baptist-related junior college, in Denver, effective June 1. He succeeded Val H. Wilson, who is now president of Skidmore College, Saratoga Springs, N.Y.

■ Twenty-four missionaries on furlough will attend a workshop at the University of Chicago, July 8-19, on "The Role of the Western Missionary in the Christian World Mission Today." These meetings will provide an opportunity to pool experiences and insights gained in service in many parts of the world, and to consider with competent leaders some of the major problems confronting the world mission today.

■ Calvary Baptist Church, Washington, D.C., Clarence W. Cranford, pastor, provides a Sunday church school class for young people who expect to enter military service within the next year. A recent report shows that sixteen members of the senior-high department have enrolled for the course.

■ Albert R. DeMott, executive secretary of the Baptist Union of Rochester and Monroe County, N.Y., since 1938, will retire on December 31.

■ The historic Mt. Auburn Baptist Church, Cincinnati, Ohio, 101 year-old daughter of the Ninth Street Baptist Church, welcomed Ted J. Wehling, Jr., as its new minister on May 1. Mr. Wehling moved to Cincinnati from the Turtle Creek Baptist Church, Turtle Creek, Pa.

■ As a result of a "Freedom Program" carried out by Keuka College, Keuka Park, N.Y., and the people of the community, three Baptist refugees from Hungary, Mr. and Mrs. Zoltan Zeke, and Mr. Zeke's stepsister Magda Kovacs, were resettled. The college has provided a job for Mr. Zeke. Students and townspeople remodeled a one-room schoolhouse into a comfortable home for the new people.

■ Gerald Watkins, pastor of Central Baptist Church, Providence, R.I., recently resigned to accept an interim professorship at Colgate Rochester Divinity School, Rochester, N. Y. He expects to take up his new residence the first week in August.

■ Theodore F. Adams, president of the Baptist World Alliance, and pastor of the First Baptist Church, Rich-

mond, Va., suffered a mild heart attack on May 8. He has canceled all engagements for the next several months but he expects to resume his pastoral duties in the fall.

■ Robert F. Cramer was recently appointed assistant secretary in the public-relations department of the American Baptist Foreign Mission Societies. Mr. Cramer, a writer, cartoonist, and organist, graduated from Colgate Rochester Divinity School, Rochester, N.Y., on May 13.

■ Paul K. Shelford, assistant general director of the Council on Missionary Cooperation, together with seventeen field counselors, will train more than eighty pastors and lay leaders in three every-member canvass sector workshops scheduled for this month.

■ Roswell P. Barnes, associate general secretary of the National Council of Churches, will become executive secretary of the United States Conference for the World Council of Churches, on January 1.

■ Philip M. Kelsey was recently installed as director of Christian education of the First Baptist Church, West Hartford, Conn., Richard B. Hardy, minister.

■ Alfred W. Jones, for the past twenty-three years pastor of the First Baptist Church, Branford, Conn., recently resigned to become pastor of the Brooklyn, Conn., Federated Church (Congregational-Baptist).

#### **Anniversary Celebrations**

■ Brookline Baptist Church, Mass., its 50th, Kenneth Lloyd Garrison, minister.

■ The 150th of Protestant Christianity in China was observed by a meeting, sponsored by sixteen Protestant foreign-mission groups, held in Riverside Church, New York, N.Y., on May 12.

■ G. Merrill Lenox, his 10th as executive director of the Detroit Council of Churches.

■ The 10th anniversary of R. Earle Pettingill as pastor of the 100-year-old Summit Avenue Baptist Church, Jersey City, N.J.

■ First Baptist Church, Cape May Court House, N. J., its 245th. A member of the Philadelphia Baptist Association from 1712 until 1811, when it became a charter member of the New Jersey Baptist Association. Grover C. Walters is the interim pastor.

■ V. Carney Hargroves, his 25th as pastor of Second Baptist Church, Germantown, Pa.

■ Sunlight Baptist Mission, Second Mesa, Ariz., and the First Mesa Baptist Mission, Polacca, Ariz., their 50th.

■ Parkside Baptist Church, Camden, N.J., its 40th, Charles E. Garrett, pastor.

## **World Christianity**

By ANNA CANADA SWAIN

### **Christian Leadership From Ceylon**

One of the most capable Christians of Asia is now in the United States in the person of D. T. Niles, of Ceylon. In April, Dr. Niles delivered the Lyman Beecher Lectures at Yale; in May he addressed the United States Conference for the World Council of Churches on the council's evangelistic responsibility. During the summer he will attend the meeting of the central committee of the World Council at Yale Divinity School and will participate in other ecumenical meetings.

### **European Theologian At American Seminaries**

Hendrik Kraemer, author of some of the best-known books on the relation of Christianity to non-Christian religions, has been lecturing at a number of American seminaries. Dr. Kraemer was held as a hostage in his own country, Holland, during the Second World War, and after the war became the first director of the Ecumenical Institute at Bossey, Switzerland.

### **Baptists Meet In Prague**

At a recent meeting of the Central Board of Elders of the Baptist Unity, the group heard an address of Josef L. Hromodka, dean of the Comenius Faculty. Among other things Dr. Hromodka said: "In these times we realize that we belong to each other. We observe two encouraging facts: first, that the Word of God is taken much more seriously than in past generations; and, second, that we all ask very sincerely whether Jesus Christ, the Crucified and the Risen, the Word made flesh, is the living power in our work."

### **Protestant Witness In Manila**

The edifice of the Union Church in Manila and the parsonage, which were destroyed during the Second World War, have been rebuilt. Both are fully paid for through sacrificial giving, and the church continues to give a virile Protestant witness in a strongly Roman Catholic country.

### **International, Interdenominational**

A number of union churches in Latin America are joining together to provide a scholarship for Tomiko

Tanaami, a Brazilian of Japanese descent. Her studies will be carried on at the New York School of Social Work, where she will prepare herself to do social work among the Protestants of her area.

### **Close Bonds Between Finland and Hungary**

Members of the Church of Finland recently gave a record offering for Hungarian relief. (Their second highest offering ever collected was for the 1953 flood victims in the Netherlands.) Hungarian and Finnish churches have maintained close relationships since the end of the First World War.

### **More Trouble In South Africa**

One hundred and forty-five people in South Africa, including Christian ministers, have been arrested under the provisions of the Suppression of Communism Act. As yet it is not known what the specific charges are, but it has been hinted in many quarters that anyone who dares to disagree with the policies of the Nationalist Government is almost automatically classified as a Communist. Already the Christians of the country are starting a fund to care for the legal defense of these people.

### **Infant Baptism And the Czech Brethren Church**

Baptist emphasis on baptizing only those who personally confess their faith in Jesus Christ has been gradually creeping into many churches which practice infant baptism. At a recent meeting of the synod of the Evangelical Church of Czech Brethren, the lack of seriousness sometimes shown at baptisms was deplored. Because many felt that there were sincere people who believed that baptism of infants was not scriptural, it was suggested that tolerance be shown toward those holding such views and that there should be a further study of the whole question of baptism.

### **Youth Team In South America**

A six-member ecumenical team sponsored by the World Council of Churches and the World Council of Christian Education recently returned from a tour of South America. The team visited eleven Central and South American countries. Ecumenical work camps did much to prepare the way in Mexico, Ecuador, and Brazil. Methodist Bishop Barbieri, at present one of the presidents of the World Council of Churches, spoke in highest terms of the contribution made by the team.

**MISSIONS**

# Letters...

## TO THE EDITOR

SIR: To show you how much on the ball you are, let me point out that your editorial "On Defining a Baptist College" came in the nick of time. We professors at Denison covered the state on Sunday, April 28. I was able to use your editorial to good advantage.

LIONEL CROCKER

Granville, Ohio

SIR: Congratulations and hearty thanks for the fine supporting editorials in the May issue of *MISSIONS*. This is most encouraging and timely as we move toward the Philadelphia convention.

RONALD V. WELLS

New York, N.Y.

SIR: Last evening I had opportunity leisurely to browse through the May issue of *MISSIONS*. I found it to be particularly informative and inspirational. The several articles dealing with various aspects of our denominational life were timely, interesting, and well written.

I was particularly appreciative, however, of your editorial dealing with the need for Christian higher education. The page by William B. Lippard was equally pertinent as it dealt with our denominational responsibility in this area. Surely we will be confronted with the necessity of making some very serious decisions when the American Baptist Convention meets here in Philadelphia in another couple of weeks. In casting our vote for or against the proposed campaign for Christian higher education we may, indeed, be helping to shape the future destiny of American Baptists.

Having read the May issue of *MISSIONS* with so much personal joy and satisfaction, I wanted to take this opportunity to thank you and thus to add a hearty "Amen!" to what both you and Dr. Lippard said.

RICHARD HOILAND

Philadelphia, Pa.

SIR: Two statements in the May issue of *MISSIONS* magazine seem to add more evidence to the need for the correction of an impression which prevails regarding the World Mission Crusade of 1945-1947. William B. Lippard states in his column, "As I See It," the following: "Ten years ago the Foreign Mission Societies met their postwar reconstruction needs from the World Mission Crusade of 1945-1947." Also, in your editorial, "A Top Priority for Convention Action," you state: "Just a few years ago the Foreign Mission Societies conducted the highly successful World Mission Crusade." As a pastor participating in this crusade, I was under the impression that the work of the Foreign Mission Societies was the main objective for raising the money. The very name of the crusade and the promotion that attended it were in line with the idea.

I have been disillusioned as to the place which the Foreign Mission Societies actually held when the successful campaign funds were distributed. The 1950 *Year Book* of our convention sets forth the results as of that date and accounts for the distribution of \$15,212,354. Of this amount, the Foreign Mission Societies received 23.3 per cent, or \$3,659,706.

For the record, I think that our people should know that the state and city societies received more than the Foreign Societies did, their combined totals amounting to

\$3,683,191. The Home Mission Societies received \$1,608,126. The Board of Education received \$1,246,103. The M. & M. Board was given \$1,848,600. The Council on Missionary Cooperation expenses are listed as \$1,286,530. The Committee on World Relief received \$963,153. The Stabilization Fund of the convention received \$259,430. The American Baptist Assembly was given \$215,998. The expenses for the collection of the funds amounted to \$303,700. Other very worthy items, such as the Historical Society and the Council on Christian Social Progress, received smaller amounts. There was an undisbursed balance slightly over \$100,000 when the report was made.

Many of us felt that the World Mission Crusade was for foreign missions, but the facts are very much to the contrary. The foreign-mission program received less than one-fourth of the World Mission Crusade contributions. These funds were of great help to our work in overseas areas and we can be thankful that our people responded generously to the World Mission Crusade. When we are facing the tremendous needs which are now challenging our foreign-mission resources, and when the matter of finances is so much in the thinking of our American Baptist Convention, it is important that we keep to the facts and not labor under the false impression that ten years ago the Foreign Mission Societies were given preference over other interests of our convention.

EDWARD B. WILLINGHAM

New York, N.Y.

SIR: Congratulations on your vigorous editorial dealing with "A Financial Problem for Philadelphia," the proposal to borrow \$3,000,000 for church extension.

Dr. Lippard's warning on the opposite page poses some serious questions, such as: How will we repay this money if another depression comes?

A recent survey, based upon National Council of Churches' figures, reveals that in order to keep pace with the population growth, the American Baptist Convention will need to establish two thousand new churches in the next thirteen years! Assuming a rough figure of \$30,000 per church, that calls for raising \$60,000,000 by 1970. This three million is only a drop in the bucket.

We are the only major denomination not keeping pace with the population growth. We are the same size as in 1915. We can explain it, but we cannot justify it. We American Baptists have in the hands of our national societies over \$150,000,000. If we take counsel of our fears, hark back to depression days, and scan the sky for signs of disaster, we shall still be the same size a hundred years from now—the richest little denomination in America!

CECIL G. OSBORNE

Burlingame, Calif.

SIR: I am enclosing a copy of a letter which I am sending to William B. Lippard relative to his opinions concerning the church-extension loan of \$3,000,000, which is to be voted on at Philadelphia. I appreciate your own editorial under the heading "A Financial Problem for Philadelphia," in which you have sounded a positive note as far as the total situation is concerned.

It did seem to me, however, that if Dr. Lippard were to be allowed to voice his opposition in as strong language as he has, that someone else who saw it from the other side should have been given a similar opportunity, in order that the readers might then have a chance to hear both the

positive and the negative arguments in relation to it. The fact that Dr. Lippard was given the liberty of expressing his opinion, with no opportunity of a rebuttal before the convention, has given, it seems to me, a rather one-sided approach to the readers of *MISSIONS* as they come to the convention; for many of them will not have had any previous background.

ELMER C. ADAMS

Portland, Oreg.

SIR: I read the page "As I See It," by William B. Lippard, in your May issue with regard to the American Baptist Convention's borrowing \$3,000,000 from the banks.

I think Dr. Lippard's arguments are well presented, but there is one phrase that I cannot overlook. He says, "Will these needed pastors come from inferior, non-Baptist Bible schools, or be imported from the Southern Baptist Convention?" For a paper that advocates the ecumenical movement, this statement, I feel, is inconsistent. Perhaps these schools disagree with your definition of the term "ecumenical," but they are accomplishing a purpose in God's kingdom.

ERNEST W. IRELAND

North Livermore, Me.

SIR: In regard to our so-called Baptist colleges, I note your statement regarding the definition of a Baptist College: "... its framers were only being realistic." Why not go all of the way in this matter of being realistic?

It is embarrassing both to us and the colleges for us to call them Baptist. For us to be related in any, even the remotest sense, is to compromise our historic Baptist principle of separation of church and state. This I discovered just recently as a member of a resolutions committee. One of the members of that committee said that he could not sign the resolution on separation of church and state because the college from which he had graduated was receiving \$160 per student from the Government. Leaders of the convention in session came in and asked the committee to make the resolution on separation of church and state apply only to parochial schools. This we could not do, and so no resolution was offered.

The colleges would be in a much better position if they were free from any denominational control. They could get government money without the present hush and compromise and could also receive aid from certain foundations. Setting them free would remove all embarrassment and make them stronger and us honest.

WARREN E. MESLER

Newport, Vt.

SIR: The picture of the worship center heading the article on an Easter theme on page 17 of the April *MISSIONS* was identified by some of our church people as taken in the sanctuary of the Ninth Street Baptist Church, Cincinnati. Mr. and Mrs. John Whitaker give many hours each week to the artistic arrangement of the flowers for the sanctuary.

AGNES CHASTAIN

Cincinnati, Ohio

SIR: We appreciate very much the contents of *MISSIONS*, including its advertisements. We certainly have been happy with the results of our advertising through your journal.

WALTER HARRELSON

University of Chicago  
Chicago, Ill.



## As I See It

By WILLIAM B. LIPPARD

THE PHILADELPHIA CONVENTION (reported by John C. Slemp on pages 20-25) officially recognized three anniversaries, but mentioned only casually a fourth. The three included the 50th of the American Baptist Convention, founded in 1907; the 125th of the American Baptist Home Mission Society, founded in 1832; and the 250th of The Philadelphia Baptist Association, founded in 1707. The fourth was the 50th anniversary of the publication of a controversial book that probably has had more influence on Christian thought and action in the United States than any other book of our times.

In 1907, a Baptist prophet, Walter Rauschenbusch, gave to the world his revolutionary book, *Christianity and the Social Crisis*. More than any other man, he aroused the social conscience of American Christians and helped them understand that the gospel is both for the individual and for the social order with which the individual is identified. Walter Rauschenbusch had a legion of critics and opponents. Most of them, innocently or deliberately, ignored his belief in personal regeneration.

I know that to be true. For three years I sat in his church-history lecture hall at the Colgate Rochester Divinity School. To him the personal gospel and the social gospel were inseparable. The one precedes; the other follows; both together establish the kingdom of God on earth. In an unpublished essay, which D. R. Sharpe quotes in his biography of Rauschenbusch, the great teacher wrote, "Personal evangelism is not superceded by social redemption. . . . nothing can take the place of that great experience when the soul of man turns consciously to God."

In emphasizing the inseparableness of the personal gospel and the social gospel, Walter Rauschenbusch was thirty years ahead of his time. It was thirty-two years later, at the 1939 Baptist World Congress in Atlanta, where the late President N. J. Nordstrom, chairman of the Commission on World Conditions, said tersely, yet over-

whelmingly, to sixty thousand Baptists, "Only changed men can change the world!" Walter Rauschenbusch would have approved that statement wholeheartedly.

It is often said that the grandeur of a mountain is best appreciated from a distance when its rugged, inspiring majesty is silhouetted against the sky. How true that is of Walter Rauschenbusch now that fifty years have passed since the publication of his book, and his two other related books that followed soon thereafter, *Christianizing the Social Order* and *A Theology for the Social Gospel*. All three provoked endless argument, aroused intense discussion, precipitated almost violent controversy. Yet the events of the past half-century, two world wars, many local wars, social revolutions (the Russian communist revolution was still ten years in the future when Rauschenbusch wrote the first of his three books), international upheavals, labor disputes, the new awareness of the evil social backgrounds out of which emerge crime and juvenile delinquency—all emphasize the truth and the applicability of the social teachings of New Testament Christianity.

I can cite only one illustration, devastatingly pertinent to our times, of the world relevance of Rauschenbusch's Christian social philosophy. Fifty years ago in his analysis of the causes of war, he wrote, "The rapacity of commerce has been the secret spring of most recent wars. . . . Few wars have ever been fought for the sake of justice, or for the people. Personal spite, the ambition of military professionals, and the protection of capitalistic ventures are the real moving influences. The governing classes pour out the blood and wealth of nations for private ends, and exude patriotic enthusiasm like a squid secreting ink to hide its retreat."

Thus seven years before the outbreak of the First World War, in 1914, Rauschenbusch intimated one of its basic causes. That was confirmed by President Woodrow Wilson in his St. Louis address in 1919, just before his cerebral hemorrhage. Desperately he had sought to persuade the United

States to enter the later-to-be-sabotaged League of Nations. In that speech President Wilson acknowledged that the First World War had been largely a war of commercial and maritime rivalry between England and Germany.

What would Rauschenbusch say today regarding the Second World War? Regardless of its ideological aspects, its nazism, its militarism, its persecution and massacre of the Jews, the holy sanction which the Second World War received from the church in England, Germany, even in Communist Russia with its complete reversal of government antireligious policy, and in the United States, including that shameful American Baptist Convention session at Atlantic City in 1944, surely Rauschenbusch would say that the Second World War had also been a struggle for the control of the markets of the world. This time, however, the calculations of some people in high places went wrong, for the coveted markets fell into the control of Soviet Russia, and are being recaptured by Germany and Japan.

And surely the recent fiasco over the Suez Canal was due to what this Baptist prophet had in mind when he wrote, "The protection of capitalistic ventures are the real moving influences." Already we begin to see that a third world war, if it is permitted atomically to destroy our civilization, will likewise be the result of the huge commercial rivalry, a struggle for the control of the oil of the Middle East, the climax of a titanic conflict between the systems of capitalism and communism.

In *The New York Times*, October 5, 1956, there appeared a remarkable full-page advertisement. It included this amazing statement: "International competition for markets and raw materials is the cause of two world wars in one generation, with a third threatening. Its defenders resort to ideological window dressing to conceal this fact. Realistically, all wars have been fought for economic reasons. [Italics mine.] To make them politically and socially palatable, ideological issues have always been invoked." (U.S. Navy Department, quoted in *The Congressional Record*, April 15, 1947.)

Believe it or not, *The Congressional Record* thus confirms the prophetic insight of a Baptist prophet, the great Walter Rauschenbusch, who fifty years ago published his timely and timeless message on the social meaning of Christianity. He served well his day and generation. He continues to serve our own generation by his nobility of soul, his social vision, and his transcendent concern that men shall have life, and have it more abundantly.

MISSIONS

## EDITORIALS

**F**OUR HUNDRED persons from all sections of the nation gathered in Atlantic City, N.J., May 7-10, for the National Conference on Policy and Strategy in Social Welfare sponsored by the National Council of the Churches of Christ in the U.S.A. This conference was one of the "next steps" envisioned by the National Conference on the Churches and Social Welfare held in Cleveland, Ohio, November 1-4, 1955 (MISSIONS, Dec., 1955, pp. 15-16). In Atlantic City as in Cleveland, it was emphasized that the conference would speak neither for the National Council nor for the churches, but only for itself. In so doing, it would speak to the council and to the churches regarding policy and strategy in this important field of Christian service. In retrospect, we may now record that on the whole the conference spoke in commendable fashion and that what is said merits careful consideration.

### The Church's Concern For Social Welfare

**O**NE THING the Atlantic City conference said was with regard to the church's concern for social welfare and justice. In a 4,000-word document on "The Role and Function of the Churches in Social Welfare," it declared that "the church's expression of its faith by love and service . . . encompasses the well-being of the whole man and the whole community of men. Thus the church should be vitally related to all aspects of social welfare, the state of well-being of all people. This aspect of the church's task includes concern for social justice." To that end, the conference said that the churches should encourage their members "as citizens" to express Christian concern "within social movements and political parties." Furthermore, the report of the findings committee contained what many considered a highly prophetic statement on the Christian motivation for social-welfare work. "Social welfare," the report declared, "is an integral part of the ministry of the church, not an optional part of its program. . . . In order for the church to be true to its role as the Body of Christ, it must manifest Christ's concern and compassionate action wherever there is human need." Of the many reasons why the church and the Christian should be concerned for social welfare, the report included "gratitude in response to God's act in Jesus Christ as an expression of faith" and "the impulsion of the Holy Spirit as a response to our neighbor's need." The church "serves human need because it *must* as the response of faith"; it "needs to exhibit active concern for the totality of man's life in all its relationships as part of its basic witness." There can be little wonder that the American Baptist delegates and consultants who considered these

statements at a special meeting felt that now they could go back to their tasks with a fresh and invigorating sense of mission. Here was a statement regarding Christian service that they had been waiting for—one that called forth spontaneous approval.

### What Is 'Cooperation' In Church-State Relations?

**A**T ONE POINT, however, American Baptists at the Atlantic City conference had cause for deep concern—the point of church-state relations in welfare work. The document on "The Role and Function of the Churches in Social Welfare," as adopted by the conference, subject only to editorial revision, declares: "Cooperation between governmental and voluntary agencies in meeting social and human needs is a frequently voiced goal of all groups and is commended by this conference." "Again: 'We cannot deal here with the solution of these problems [of church-state relations], but we urge that separation of church and state be so interpreted as to make possible the cooperation of the churches and the agencies of government on a non-discriminatory basis when such cooperation is judged desirable for the people's welfare.'" The important word in both these statements is "cooperation," which can mean any number of things, including government grants for buildings, government funds for operating expenses, and even government supervision and management. That the word was intended to mean more than appears on the surface is suggested by its being a substitute for "partnership" in the original document which the conference considered. Even more specific was this statement in the original document (later revised): ". . . a church-related agency which renders a valid service to the community should be able openly to maintain both its Christian character and the religious aspects of its program without being denied an equitable share of organized community support, as for example, from tax or community chest funds." In the revision, made after some very pertinent questions by C. Emanuel Carlson, of Washington, D.C., the word "tax" did not appear. Better watch that word "cooperation"! In this context it can cover a multitude of evils. Another result of the forceful stand of Dr. Carlson and of others of the American Baptist delegation—a stand supported by many non-Baptist delegates—the findings committee recommended further study of church-state relations in welfare work and suggested that the National Council consider the calling of a special conference for that purpose. Among the questions to be resolved, the committee listed the following: "Under what circumstances can church-related agencies or in-

stitutions accept public funds to defray the cost of services rendered to citizens? Should funds for the erection of buildings or the extension of facilities be provided from government funds? What are the obligations of agencies receiving such assistance? How can the sponsoring church body's freedom for prophetic witness be safeguarded?" These questions should be of deep concern, not only to Baptists, but to all who are interested in maintaining in this nation the principle of a free church in a free state that is inherent in the First Amendment to our federal Constitution.

### **Roger Williams Under Attack—Again!**

**I**N A REVIEW of Roger Burlingame's *The American Conscience*, Gerald W. Johnson characterizes the book as "brilliant if somewhat carelessly-written," and then proceeds to do some obviously careless, but not so brilliant, writing of his own. He declares, for example, that Burlingame "perpetuates the myth that Roger Williams 'established in his exile what became the colony of Rhode Island and introduced there the principle of religious liberty, the New World's greatest tradition.'" Johnson's contention is that "the principle of religious liberty was already embodied in the charter, . . . of one colony [Maryland] two years before Roger Williams was banished from Massachusetts, . . ." Now, this argument simply will not hold water. There was a measure of religious toleration in Maryland, but not full religious liberty as there was in Rhode Island. Founding Maryland on a proprietary basis, Cecil Calvert (not his father George Calvert, as Johnson continues to write carelessly), was interested in the material prosperity of the colony quite as much as he was in the religious welfare of his fellow Roman Catholics. So the Maryland Assembly passed the Toleration Act, but not until 1649, fifteen years after the colony was founded, and then only in self-defense, as the influence of Protestant immigrants brought increasing opposition to the Roman Catholics. Even then the act did only what its name implies—merely provided for religious toleration, and extended it only to persons "professing to believe in Jesus Christ." The act did not apply to the non-Christians, and it made denial of the Trinity a capital offense. Only in Rhode Island, and as early as 1636, was full religious liberty guaranteed for everybody. Not even the Quakers could find asylum in Maryland. Indeed, until William Penn founded Pennsylvania, they were unmolested only in Rhode Island. No, Mr. Johnson, Roger Burlingame is not perpetuating a myth. He is merely recounting facts that every American ought to know.

### **Semantic Problem For Oberlin**

**W**HEN the North American Faith and Order Study Conference convenes at Oberlin, Ohio, September 3-10, one of its major problems will be in the realm of semantics. As the conferees wrestle with the theme "The Nature of the Unity We Seek," just what will the word "unity" mean to them? In most reading matter dealing with ecumenical problems, the words "unity," "union," and "reunion" are used interchangeably, leaving the discriminating reader dangling on a semantic limb too high above ground for comfort. There was

much dangling at Evanston, where the word "hope" was used to mean two diametrically opposite things. And there is likely to be much more at Oberlin, unless someone at the very start comes up with a pretty clear definition of the word "unity." After all, what shall we be seeking at Oberlin? Is it unity, or union, or reunion? The reader hardly needs to be reminded that here are three distinctly different concepts. "Unity" implies oneness or cooperation of varied and diverse parts; "union," a thorough uniting of parts in an organic sense; "reunion," the reuniting of parts after separation. Now, it is in the interest of unity, as here defined, that many Christians, including many American Baptists, are working in the ecumenical movement. Others, however, fewer in number, we believe, will be satisfied with nothing short of organic union. And here and there are always a few, influenced by Roman Catholic concepts, who think in terms of reunion. Since never in history was there any such thing as union of Protestant churches, it is an irresponsible use of language to speak of their reunion. So the problem at Oberlin will be first of all a problem of definition. Not until the conferees know the meaning of "unity" will they be in striking distance of "The Nature of the Unity We Seek."

### **Building Churches Without Money!**

**A**LL OF US who are concerned about new American Baptist churches for the rapidly expanding frontiers of the United States, have something to learn from what Cecil G. Osborne said at the Philadelphia convention. He told us how we can build new churches without money! On a recent Sunday, he reported, more than one hundred members of a new church in the San Francisco Bay area gathered in their tiny chapel for worship, and more than two hundred children met in garages, living rooms, and kitchens in the neighborhood for Sunday school. Twelve months previously, all that was needed was \$12,000 to purchase a plot of ground—with no money at all in sight! Then a Christian layman came forward with the entire amount, a young minister was put to work ringing doorbells, and the congregation began to take form. This, Dr. Osborne told us at Philadelphia, was the latest of six churches which had grown out of the First Baptist Church, Burlingame, Calif., of which he is pastor. "Long ago," he said, "we came to the conviction that a church of over seven hundred members reaches a point of diminishing returns. . . . Accordingly, we began to encourage our members to found new churches in the surrounding communities. Most of these young churches were started without funds in sight, but with faith and a conviction that what God wills can be accomplished. The money always came from somewhere." Today, the six branch churches that sprang from the Burlingame church have a combined membership of two thousand and a Sunday school enrollment of eighteen hundred. They own property valued at \$800,000. Meanwhile, as these churches were being built, the membership of Dr. Osborne's church grew from one hundred twenty-five to seven hundred. "The apostle Paul," said Dr. Osborne, "had a dynamic concern to plant churches all over the Mediterranean world. He had concern, without organization or resources. We have the organization and the resources. It remains to be determined whether we have the concern."

# An Announcement

## I

### New Rates Effective January 1

**H**AVE YOU noticed any increases in prices lately, say in the last five or ten years? Have you noticed that you are paying more, much more, for food, clothing, automobiles, transportation, labor, books, and magazines than you did in 1952 or in 1947? If you have—and who hasn't?—then you know why the committee responsible for publishing *MISSIONS* was forced, at its meeting on March 27, to increase the subscription rates of the magazine.

But do you know that this is the first increase in subscription rates that the magazine has had since 1947? And do you know that all this time the magazine has had an annual deficit (paid by a subsidy) ranging from \$18,000 to \$40,000? Whether your answer is yes or no, these are the facts, and no doubt you will agree that it was high time for something to be done about them.

Looking at the problem from a slightly different angle, here is the picture. In 1947, the cost of producing and distributing the magazine was, in round figures, \$83,000. Five years later, it was \$89,000. In 1954, it was \$102,000. For the current year, the estimated cost will be \$127,000, and for 1958 it will be \$128,000. Income, of course, both from subscriptions (larger circulation) and from advertising, has increased also, but not nearly enough to meet the steadily spiraling costs of publication.

Chiefly responsible for increased costs are two basic items: printing and paper. Ask any publishing house and you will get the same story. Hundreds of publications have been forced to raise their subscription and newsstand rates, and scores have had to go out of business. Compare the prices of your daily paper and of your favorite magazines with prices in effect five years ago, and note the difference.

So, after ten years of publishing at a substantial loss, *MISSIONS* will make a modest increase in its subscription rates as of January 1, 1958. The new rates will be as follows:

- |                                   |        |
|-----------------------------------|--------|
| 1. Single Subscriptions           |        |
| (1) One Year .....                | \$2.50 |
| (2) Two Years .....               | 4.50   |
| (3) Three Years .....             | 6.50   |
| 2. Club Subscriptions (5 or more) |        |
| (1) One Year .....                | \$2.00 |
| (2) Two Years .....               | 3.50   |
| (3) Three Years .....             | 5.00   |

Essentially, this is an increase of only five cents an issue, or fifty cents a year—the cost of two Sunday newspapers in New York and other metropolitan centers. It is the equivalent of only a half-pound of coffee, or just a little more than the cost of two quarts of milk or two loaves of bread. This is all that *MISSIONS* is asking of its more than 50,000 subscribers to enable it to pay its bills

—to make ends meet. Fifty cents is a very small amount, which no subscriber will miss. But 50,000 times fifty cents is \$25,000—and what a difference that would make to the magazine! It is almost enough to wipe out the annual subsidy and thus free that money for mission work at home and abroad.

We believe that you, our subscribers, will see the fairness of this small increase and that you will support it gladly. Are we justified in that confidence? You alone have the answer. We are depending on you.

## II

### Meanwhile Old Rates Still Good

**M**EANWHILE, through December 31, 1957, the present rates are still in full force. All subscriptions received in our office up to and including that date will be accepted at the rates now published in the magazine (just below the table of contents). On January 1, 1958, however, the new rates will become effective, regardless of when the subscriptions were mailed to us. There will be no exception to this rule. There must be a dividing line somewhere, and the end of the working day, December 31, is it.

So, now is the time to renew your subscription, whether club or single, while the old rates are still in effect. Why not make it for three years, even though your present subscription still has several months or even a year or two to go? Our office will cheerfully extend your subscription for as long as you wish, just so your remittance reaches us not later than December 31.

Club managers will recognize this as an opportune time both to receive renewals and to add scores of new subscriptions to their lists. They will not fail to point out the substantial saving on all two- and three-year subscriptions.

Churches wishing to take advantage of our Every Family Subscription Plan are asked to communicate with Frank A. Sharp, Business Manager, 152 Madison Ave., New York 16, N.Y. Good news is awaiting anyone who is interested.

*MISSIONS*, now in its 155th year of continuous publication, has been in the vanguard of our advancing denominational outreach through the years. It is leading the way today, as it keeps our churches aware of what our world mission is doing in many lands, and challenges all American Baptists to effective Christian witnessing at home and abroad. Turn the pages of any issue of the magazine. Look at its news columns, its feature articles, its editorials, its pictures, its special departments. Where can you get so much for so little?

Pastors, leaders, club managers, fellow American Baptists, why not get into the drive for 25,000 new subscriptions now, while the old rates are still in effect? A mail bag or two of postal cards addressed to the editor to that effect would be cause for great rejoicing on the twentieth floor at 152 Madison Ave., New York 16, N.Y. Will you be among the first to write?

JOHN C. SLEMP, *Editor*



*First Baptist Church  
Managua, Nicaragua*

## Open Wide the Gates

*New edifice of the First Baptist Church, Managua, Nicaragua, symbolizes evangelical opportunity in all Latin America—open gates for millions who wait for hope, light, and life*

By CLIFFORD G. HANSEN

**T**HE EARLY NICARAGUAN DAWN was dark and chilled, but expectant, as more than a thousand members and friends of the First Baptist Church, Managua, gathered at the massive iron gate long before 5:00 A.M. The occasion was an early morning prayer meeting and the first occupancy of the newly constructed Templo Bautista.

From all parts of Nicaragua and neighboring Central American countries, as well as the United States, had come the people to pray and to praise God for the marvelous accomplishment of a twenty-six-year dream.

And so, promptly at 5:00 A.M. on March 1, with the new sanctuary abaze with light and color, the voice of a baritone soloist singing "Open the Gates of the Temple" came over the public-address system to the community and the waiting worshipers. The great iron gate leading to the main doors of the sanctuary opened and the happy, grateful people entered the sanctuary.

In hushed reverence they meditated, remembered, and thanked God for faithfulness, sacrifice, courage, and persistence by hundreds of their members—from the greatest to the least. For twenty-six years they had worshiped in the semi-open-air auditorium of Colegio Bautista. Under the inspiration of its late pastor, Arturo Parajon, the congregation had dreamed of the day when it would have its own building. Dreams gave way to action and for more than six years the congregation consistently raised more than one thousand cordobas a week. Gifts and loans from friends in the United States, aided by the tireless leadership of Pastor Parajon, brought the ultramodern reinforced concrete building to reality.

There were spoken prayers of fervent gratitude. Spontaneous hymns of praise were voiced again and again. The pastor, Adolfo Robleto, spoke reverently of God's assistance in bringing the church to this hour.

In the midst of this joy and rejoicing, it was very evident to the twenty-eight American Baptist tour members who were part of the great early morning service, that the audience felt a note of sadness and regret. Silent tears moistened many a cheek. It did not seem right that Arturo Parajon was not present to share in the great moment of triumph. He had been stricken with incurable cancer before the completion of the

building, and had died on February 25, 1954. Others, including Missionary Mary Butler, also were not there to share in the hour of joy. God had taken them, too, in the midst of their earnest labors in building the Temple. Yet they were very much there in spirit.

In the quietness of the sunrise, as the great city awakened with sounds varying from the crowing of roosters, impatient honking of auto horns, the roaring of motors, and the blaring of early-morning radio programs in neighboring homes, came the tape-recorded voice of Arturo Parajon in a sermon on Christian stewardship. For forty-five minutes, in stirring Spanish eloquence and oratory, the vigorous preacher challenged his people to sacrificial living and giving in order that the dream might come true and the day for opening wide the gates might arrive. It was the sermon that he had preached early in the building-fund campaign!

It was a strange but appropriate experience, because the early morning ceremony of opening wide the gates is truly the symbol for American Baptist home-mission work in Latin America.

**I**N NICARAGUA, General Missionary Leonard D. Wilson, in addition to his many other duties, serves as pastor of the English-speaking congregation of more than two hundred which meets in the new auditorium of Colegio Bautista. They are the allies of our missionaries; they are Point Four workers, as well as representatives of major United States corporations.

The recently constructed Hospital Bautista in Managua meets a long-existing need. Energetic Missionary John S. Pixley already is looking for other gates to open in central Nicaragua as he contemplates the establishment of clinics and an extension of the Managua medical ministry in the more remote areas. The nurses' training program, directed by Dorothy Lincoln, supplies nurses for our Baptist needs as well as for needs in various neighboring countries.

Colegio Bautista has faithfully served for more than thirty-five years with its boarding departments for boys and girls. It has also trained a countless number of local students. The graduates show up favorably in entrance examinations for other institutions of higher learning.

MISSIONS

Graduates of Colegio Bautista occupy important positions in all the professions and places of leadership. Many outstanding evangelical leaders in Nicaragua and Central America first had the spiritual gates of their lives opened wide while they were students at Colegio Bautista. Mr. and Mrs. Lloyd E. Wyse, veteran missionary educators, have given more than thirty years of leadership to the school. Nellie Tanner and the Robert D. Brenners give able leadership to the boarding departments. Marcia Cudworth serves as principal of the primary school.

The Baptist seminary in Nicaragua, under the leadership of Jose Maria Ruiz, prepares leaders for our churches. The school is currently housed in the old hospital building; it looks toward the day when it may have its own campus and building.

In El Salvador, the gates have been opened wide by superb faculties in two Baptist schools. Missionary Administrators Evalena McCutcheon, in San Salvador, and Ruth M. Carr, in Santa Ana, each with well over a quarter-century of distinguished missionary service, have made their respective schools much sought after by students and parents from Roman Catholic and evangelical backgrounds alike.

In Santa Ana, a new boys' boarding department is being organized under the efforts of Missionary Jason E. Cedarholm. A new boys' dormitory is under construction. The girls' boarding department at Santa Ana is ably led by Mrs. Grace Hatler.

General Missionary Thomas F. F. Dixon, in addition to directing the Salvadoran mission activities, also serves as pastor to an English-speaking congregation of approximately two hundred.

Missionary Mary Mills serves the outlying churches of El Salvador as she ministers to them in the fields of

Christian education, evangelism, youth and women's work.

The seminary in Mexico has just observed its tenth anniversary. Its fine young graduates not only serve as church pastors and leaders, but start and supervise numerous church-extension projects and mission stations. The future is indeed promising. Baptist churches in Mexico related to the American Baptist Convention, now self-supporting and with fine buildings, are a testimony to solid beginnings made fifty years ago.

**BAPTIST SCHOOLS** with superior academic offerings, and the plus quality of Christian teachers and administrators, produce students who pass entrance examinations for institutions of higher learning when graduates of neighboring schools fail the examinations in considerable number.

The modern Latin American hospital and nurses' training program at Puebla, Mexico, is still another symbol of opportunity in a great land. People of every station in life travel great distances to be served by the staff of doctors and nurses under the direction of F. L. Meadows, assisted by E. B. Myers, and Reba C. Wilson.

General Missionary Donato Ramirez Ruiz, interim president of the seminary in Mexico, directs the work of faithful missionaries from Monterrey to Miahuatlan. Rena F. Button heads the department of religious education at the seminary. Ota G. Walters carries on a medical-mission program in the south of Mexico.

"Open Wide the Gates" was the admonition of the Spanish-speaking soloist in the Managuan dawn. Open wide the gates of your prayerful concern, stewardship, and service for Central America is the God-given admonition of this hour.



Missionary Mary Mills and a group of her children at Usulután, El Salvador

# Biography of a Dream

*Mounds Park and Midway Hospitals, born in the dream of a Swedish grocer, celebrate a fiftieth anniversary*

By FRANK A. SHARP

THIS IS THE STORY of how a dream made possible two first-class, modern hospitals, a school of nursing, and fifty missionary nurses who have circled the globe with the message of Christ and his ability to heal both body and soul.

The dream is being recalled this year as Mounds Park and Midway Hospitals, St. Paul, Minn., are celebrating the fiftieth anniversary of the founding of Mounds Park Hospital and the School of Nursing.

Nels Lindahl, a grocer of Swedish descent, first conceived the idea of starting a Baptist hospital in St. Paul. A member of the Payne Avenue Baptist Church (General Conference), his concern grew out of a sincere and prayerful desire that Baptists of the great Northwest should extend the Christian ministry of healing.

Mr. Lindahl shared his dream with a close friend, the late Dr. Robert Earl, a Baptist physician. These men aroused their fellow Baptists and others to the point where they formed an association with the expressed purpose of founding a hospital "to care for bodily ills of the sick, wounded, feeble, and afflicted; to do deeds of Christian charity and, incident thereto, administer in the name of Christ to their spiritual needs and welfare."

Shortly after, Mounds Park Sanitarium Association broke ground for the Mounds Park Sanitarium, as the hospital was then known. Unfortunately, Nels Lindahl did not live to see the building completed. But those whom he had helped to inspire increased their efforts and on January 7, 1907, the sanitarium was officially opened.

By 1915, the work had grown to the point where the facilities were not large enough to accommodate all who wanted admittance to the hospital. In addition, the School of Nursing grew rapidly, and more dormitory space was needed. Plans were made to increase the capacity of the hospital, and in 1926, a new and well-equipped hospital was opened at Midway, in another part of the city. Since that date, Mounds Park and Midway Hospitals, sister institutions, have expressed the compassion of Christ through a healing ministry.

Little did the Swedish grocer, whose concern established the first hospital, dream that last year over 78,000 days of care would have been provided for over 11,000 patients, or that total expenditures for the year would have risen to a record high of \$2,400,000.

Those who founded the hospitals were concerned that the highest professional standards should be main-

tained. They felt that a Christian hospital ought to be rated along with the best hospitals in the land.

Under very able leadership, Mounds Park was soon to be one of the first hospitals in the Northwest to be rated a Class A institution by the American College of Surgeons. This high rating has been maintained during the entire half-century of its existence. The hospital now receives its rating from the Joint Commission for Accreditation of Hospitals.

Dr. George Earl, brother of Dr. Robert Earl, who helped found the hospital, is chief-of-staff and has been largely responsible for the development of the hospitals through the years. He has been a board member since 1910, and is at present treasurer of the Baptist Hospital Fund, Inc. His interest in the School of Nursing has been continuous, and he is a member of the coordinating committee for the School of Nursing, involving both Mounds Park and Midway Hospitals. The Association of Baptist Homes and Hospitals has had no other president since its inception, in 1936. Dr. Earl is a faithful member of the Park Baptist Church, St. Paul.

In addition to his local responsibilities as a physician, surgeon, and hospital administrator, Dr. Earl has taken an active interest in medical organizations, serving for many years on the Minnesota State Medical Council, and as president of the Minnesota State Medical Association, in 1939. For years he has been a delegate to the



Mounds Park Hospital

MISSIONS



George Earl, M.D.



Mounds-Midway Nurses' Chorus

American Medical Association. At the present time his main interest is in the necessary expansion and improvement of the hospitals.

The third member of the Earl family to be associated with the hospitals is Dr. John R. Earl, son of the late Dr. Robert Earl. He has distinguished himself, not only as a surgeon, but as a Christian citizen. Recently, he was elected president of the Minnesota Council of Churches, the first layman ever to hold this important position. In addition to his work with the state council and his heavy medical practice, Dr. Earl is an active member of the Park Baptist Church. He serves on the board of the St. Paul Council of Churches and gives generously of his time and interest to the Park Christian Center.

Both hospitals, though in different sections of the city, have combined their management in what is known as the Baptist Hospital Fund, Inc. L. Melvin Anderson is director of the fund, G. Horace Woods is the director of public relations, Ann Friedsburg is superintendent of Midway Hospital, and Esther Garnett is superintendent of Mounds Park Hospital.

From the beginning, the hospitals have combined a healing ministry with a spiritual ministry. The example set by Jesus as he combined the two has ever been present in the aims and objectives of the hospital management.

Each day at 6:30 A.M. the nurses at both hospitals

start the day with prayer that the healing touch of the Great Physician will be present throughout the day.

Twenty-four hours a day for fifty years Mounds Park Hospital has been alert to minister in any emergency in the name of Christ. With no desire to receive public recognition for their patient service, doctors and nurses have been dedicated to their task.

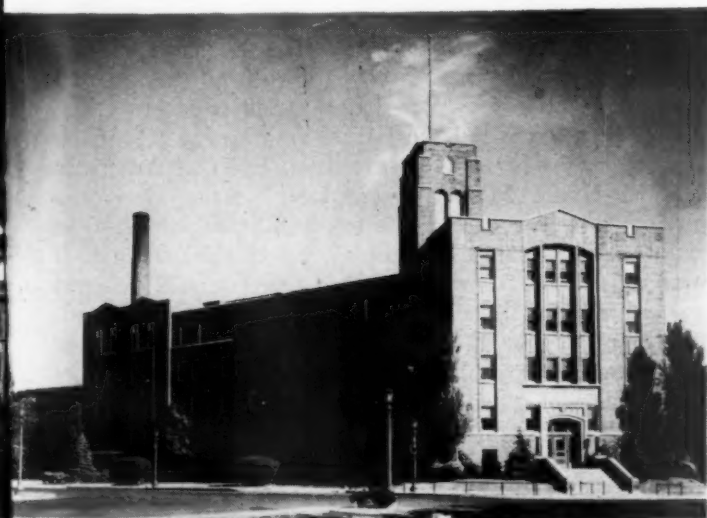
This year also marks the fiftieth anniversary of the School of Nursing, now known as the Mounds-Midway Unit of the Hamline University School of Nursing. By special arrangement with the university, it is possible to secure national accreditation and offer a three-year diploma program, during which time the students are expected to spend one semester at the university. At present there is an enrollment of 125 girls.

**S**TUDENT NURSES participate in a comprehensive religious program. Chapel service is held each morning. Deputation teams visit near-by churches. All first-year students are required to attend a course in Bible study. For many years the student chorus has given concerts at church services and conventions.

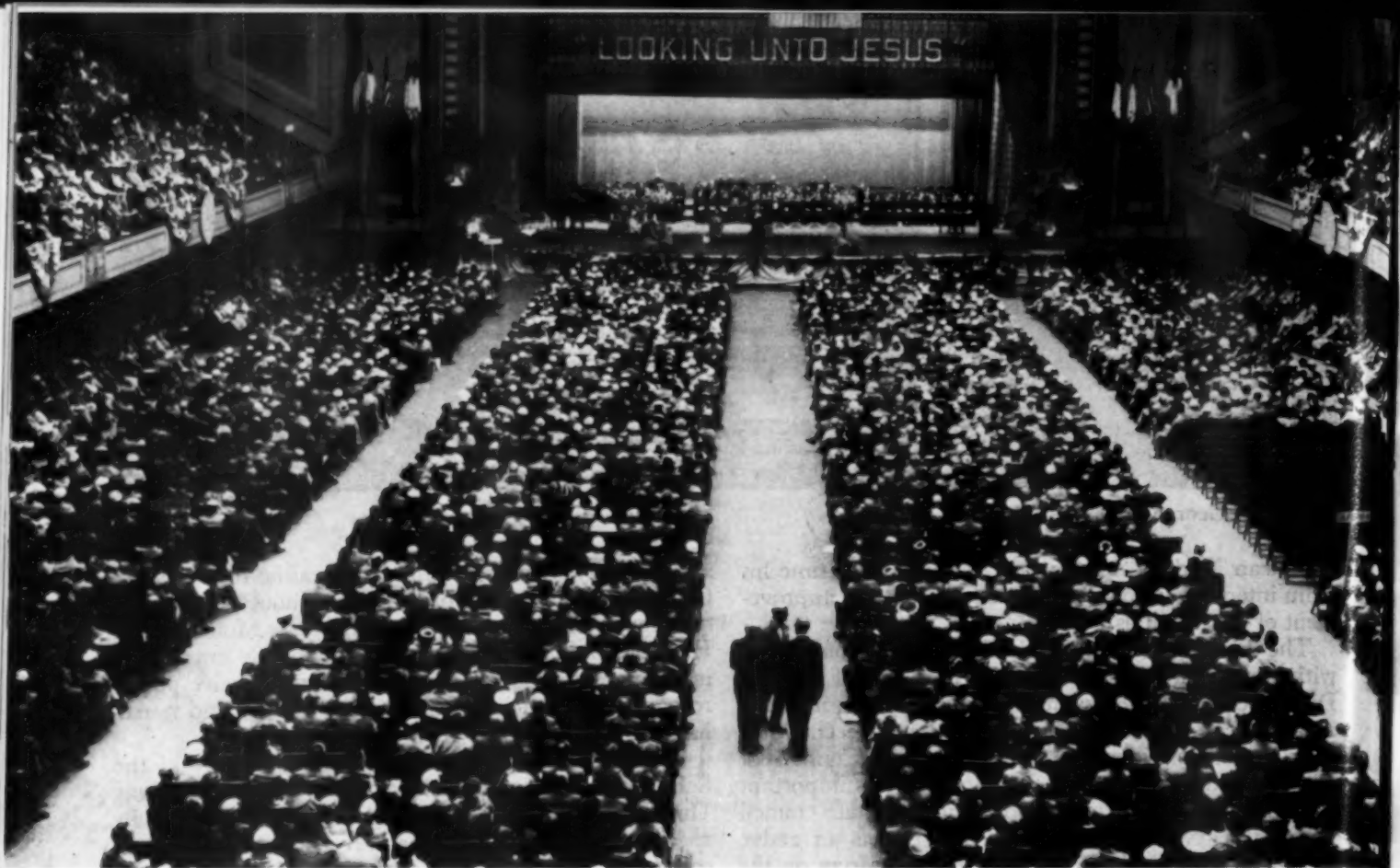
In 1918, Esther Hokinson, the first American Baptist missionary nurse from the School of Nursing, was appointed to the foreign field. She became superintendent of nurses in the Union Hospital, Huchow, China. Ever since, a steady stream of Mounds-Midway alumnae have gone out to serve as missionaries, until today they number about fifty, or an average of one out of every class since the school was established.

The present facilities of the hospitals are crowded and expansion is necessary. Osgoode H. McDonald, secretary of the department of homes and hospitals of the American Baptist Home Mission Societies, on a recent visit to St. Paul, expressed the desire that American Baptists cooperate with other Baptist conferences and conventions to expand the facilities of the hospitals and the School of Nursing as soon as possible. The need is imperative.

The dreams and plans of Nels Lindahl, the St. Paul grocer, who first started the hospitals, are about to be enlarged. More room is needed for many of the departments, and there is a great need to increase the number of student nurses, because the entire Midwest is looking to Mounds-Midway for the training of Baptist nurses for Christian service, both at home and on the mission fields.



Midway Hospital



## Philadelphia, 1957

*A report of the fiftieth annual meeting of the American Baptist Convention, Philadelphia, Pa., May 29 to June 4*

By JOHN C. SLEMP

Assisted by FRANK A. SHARP

**T**HE NEARLY NINE THOUSAND delegates and visitors who attended the annual meeting of the American Baptist Convention, held in Philadelphia, Pa., May 29–June 4, both recalled history and made history. They recalled history in celebrating the 50th anniversary of the convention itself, the 125th of The American Baptist Home Mission Society, and the 250th of the Philadelphia Baptist Association. They made history in what they dreamed, dared, and did during this fiftieth annual session.

President Harry L. Dillin set the stage for action in his stirring keynote address. With warmth of spirit and deep conviction he called upon the delegates to face courageously three decisive issues that were to come before this session of the convention: the relocation of convention headquarters; a campaign to raise \$7.5-million for Christian higher education; and the establishment of a \$3-million line of credit to be used in church extension.

Although the convention did not take decisive action on the first of these issues, it did on the second and third. The most important details follow.

### Church Extension

Recognizing "the extraordinary shift and accelerated growth of population within the continental United States that has created new communities and expanded old communities out of all proportion to existing church facilities" as constituting "one of the outstanding denominational problems and opportunities of our day," the convention voted the establishment of a \$3-million line of credit for church extension by The American Baptist Home Mission Society, to be repaid over a period of ten years at the rate of \$300,000 annually as a first claim against receipts of the Unified Budget. It was agreed that the money borrowed would be used exclusively for church extension; that it would be administered by the Home Mission Society on a revolving loan-fund basis; and that an appropriate committee of the General Council would assist in the establishment of principles governing the use of the funds.

To safeguard the interests of the several participating agencies, and to protect both the Home Mission Society and the convention itself in the event of a financial crisis, the resolution authorizing this line of credit con-

**MISSIONS**

tained two additional provisions: (1) "that The American Baptist Home Mission Society shall agree that after two years of the operation of this plan, or any year that any cooperating agency shall fall below its 1956 total receipts from the Unified Budget, it will, upon request, underwrite that year's portion of that agency's share of the repayment of the loan up to the amount of the loss of that agency"; and (2) "that, upon request of the General Council, The American Baptist Home Mission Society shall agree to use any and all principal payments received by [it] from the investments made from this fund, from the date of the request of the General Council until further notice, and apply such return principal payments toward the liquidation of the principal of the amount borrowed."

## Education Campaign

Acting upon recommendations by the convention's national survey commission on Christian higher education—recommendations based on a survey conducted by Marts & Lundy, Inc.—the delegates voted a \$7.5-million campaign for educational institutions and programs of higher education related to The Board of Education and Publication. Of the total amount, \$3-million is to be for schools and colleges; \$2-million for theological education; \$2-million for student work; and \$500,000 for additional scholarship aid.

Responsible for conducting the campaign is a joint administrative committee, representing The Board of Education and Publication and the Council on Missionary Cooperation. Codirectors are Ronald V. Wells and Edwin H. Tuller, who will be assisted by Louis W. Robey and Herbert C. Richman of Marts & Lundy, Inc. The plan calls for solicitation of funds in a manner to be agreed upon by the codirectors, fund-raising counsel, and the administrative areas (state conventions and city societies). Pledges in the churches will be made in 1959. The campaign is to be completed and the final report made to the convention in May, 1960.

Prominent in the discussions relating to this campaign, both before and during the Philadelphia convention, was the question of which institutions would be

eligible to receive funds. In an attempt to answer this question, with particular reference to colleges, Ronald V. Wells presented a statement of relationships, which provided that a college, through its board of trustees, would reaffirm its historic position as a Baptist institution and express its desire to continue to be related to the American Baptist Convention; and that the trustees would further agree to cooperate with The Board of Education and Publication of the American Baptist Convention in (1) "maintaining a thoroughly accredited curriculum"; (2) "developing a philosophy of Christian higher education"; (3) "providing a comprehensive program of religious life and training on campus as well as in the local church community"; and (4) "desiring to strengthen its mutually cooperative relationship with the American Baptist Convention through its Board of Education and Publication, state conventions, and city societies."

## Headquarters Location

Should the denomination relocate its headquarters offices? This question, debated at least twenty-five years ago in Seattle, has yet to be answered. It confronted the delegates at Philadelphia as one of the major items of business.

The contemplated move involves all the national agencies of the American Baptist Convention, which are now housed in at least seven buildings located in Philadelphia and New York city.

Possible sites under consideration were the new Protestant Church Center in New York and land on the University of Chicago campus in Chicago. To center in New York would mean renting space in a building to be erected. The move to Chicago would mean that the denomination would have to erect its own building on land leased from the university at a token rate.

The problem of relocation is complicated by the fact that the Philadelphia offices of The Board of Education and Publication are under immediate pressure to secure new facilities for their printing plant. Recently, the board acquired an option on land near Valley Forge,



Charles E. Boddie, of the American Baptist Foreign Mission Societies, leads the singing at convention session

June, 1957



President Harry L. Dillin calls for 'decisive action' on principal issues scheduled to come before the convention



C. Oscar Johnson, of Third Baptist Church, St. Louis, Mo., speaking at Independence Square, Memorial Day



Mrs. Frank C. Wiggington, Edward B. Willingham with new missionaries at pre-convention commissioning service



H. Trickett (r.) presents gavel block (wood from First Church edifice, Providence) to W. Rhoades for A.B.H.M.S.

Pa., the taking of which depended upon action at this convention session.

Under pressure to act, after nine years of deliberation and debate, the General Council brought in a divided recommendation (17 to 14, ten votes not cast) in favor of Chicago.

For over two and one-half hours the convention heard more than twenty persons debate the proposal pro and con. When a standing vote was taken, the majority in favor of the motion, a scant fifty-eight votes, was so small the chair called for a vote by ballot. Since the hour was late, the business session was recessed until after the evening program. When the business session was resumed, the ballot count showed that out of the 2,150 votes cast (of 3,903 registered delegates) the majority in favor of the move to Chicago was only eighty-four.

Since the vote was so close, the delegates voted 1,025 to 569 to "recommit the matter of headquarters to the General Council, with instructions to create a commission to make a more detailed and objective study and to provide for wide consultation with affected groups, such commission to report to the General Council and the General Council to act thereon and make its recommendations known well in advance of the Cincinnati convention."

### Dedication of Missionaries

An impressive service was held on Sunday evening, when sixty-three missionaries were dedicated. Thirty-two will serve on foreign- and thirty-one on home-mission fields. The processional featured flags of the nations where American Baptists have missionary work. All home and foreign missionaries present, those newly appointed, in active service, and retired were introduced by name and station as each one moved to the front of the platform.

Six persons spoke for the entire group: Kenneth Losh, new appointee to University Church at Central Philippine University, Philippines; Lawrence K. Jackson, new appointee to Rainbow Mission, Keams Canyon, Ariz.; Mrs. John S. Carman, Medical College, Vellore, India; Kathleen Rounds, Colegios Internacionales, El Cristo, Cuba; Ky Myint Hla, Burma; and Isaac Igarashi, Christian Center, Weirton, W.Va.

Dorothy O. Bucklin, of the American Baptist Home Mission Societies, and Elmer A. Fridell, of the American Baptist Foreign Mission Societies, served as narrators for the candlelight dedication service. Afterward there was a reception for the missionaries.

### Race Relations

One thing the Philadelphia convention did would have made history, even though it had done nothing else. That was the adoption of a strong resolution on race relations. Said the preamble: "To speak on relations between the races is a mandate to American Baptists assembled in our fiftieth-anniversary sessions. To remain silent now would be to confine in prison the love of God and of his people that motivates us." Continuing, the resolution pointed out that American Baptist convictions, history, fellowship, consciences, and faith demand that the convention speak. Accepting these statements as valid, the delegates then dedicated themselves to the following objectives:

1. That membership in each Baptist church shall be open to all people of its community, regardless of their race or national origin.

2. That each church shall choose its minister on the basis of character and ability, without regard to racial background.

3. That each church shall work to assure equality for all people in education, employment, housing, and political activity.

4. That members of our churches shall base their fellowship with others on individual merit, without regard to racial origins.

5. That we shall not align ourselves with any organized group or movement that works to retain segregation, whether in country clubs, sororities, fraternities, service clubs, organizations of property owners, the Ku Klux Klan, White Citizens' Councils, and all exclusive groups that deny membership to others on the basis of race.

To implement these objectives, the resolution contained two recommendations: (1) to join with other Baptist bodies in North America for a concerted advance in evangelism and other areas of Christian activity in the Baptist Jubilee Advance, scheduled for 1959-1964, at that time making it clear that "true evangelism results in fellowship that knows no racial barriers in our churches, our homes, our work, our schools, our recreation, and in our neighborhoods . . ."; (2) to convey to the Congress of the United States "our concern that the proposed observance of the 100th anniversary of the Civil War shall be an occasion to rejoice in one hundred years of growth in unity as a nation of people who are free and equal before God."

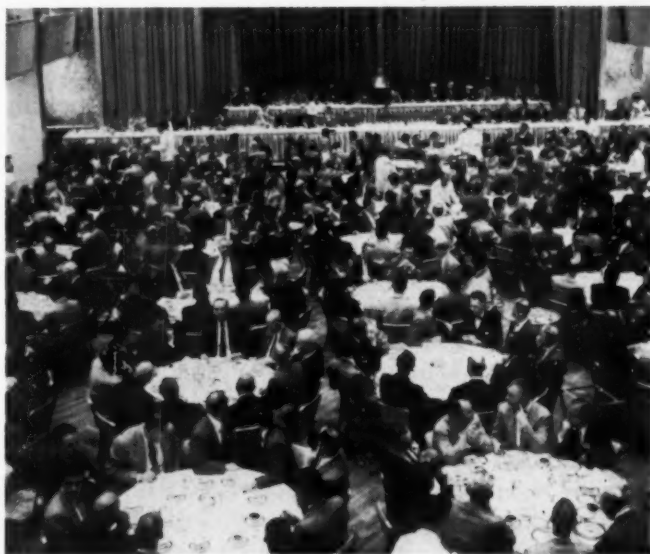
### Other Resolutions

Other resolutions expressed concern that evangelism "should incorporate a valid theology and methods of communication appropriate to the symbolisms of our time"; urged "the alert participation of our people in combatting the evils of beverage alcohol by education in the Christian home and church, by legislation on the local, state, and national level, by the rehabilitation of those who are addicted to its use, and by a personal commitment to abstinence"; commended to the churches "a constant and courageous vigilance in pursuit of civil rights as guaranteed by our Constitution and required by Christian conscience"; asserting that provisions of the Walter-McCarran Act "flout fundamental American traditions and ideals, display a lack of faith in America's future, damage American prestige and position among other nations, and ignore the lessons of the American way of life," concurred with President Eisenhower in his statement to the effect that the law should be revised, and commended him on his interim measures to remove obvious defects of the law; called upon American Baptists to urge legislators "to amend Public Law 283, which calls for an end of all federal supervision of, and responsibility for, the Indian Americans by 1958; and instead allow a plan that would account for the immediate and peculiar needs of individual tribes." This last-named resolution also urged "every church to be prepared to welcome Indian Americans into Christian fellowship and offer necessary aid in making adjustment to the new community."

In the realm of international relations, the conference, June, 1957



Mrs. Howard L. Roach presiding at the sixth annual meeting of the National Council of American Baptist Women



Here are some of the 1,250 ministers at the Ministers Council luncheon sponsored annually by the M.&M. Board



Elizabeth I. Fensom (holding magazine), long prominent in women's work, visits 'Missions' booth, exhibit hall

vention urged wholehearted support of the United Nations and other agencies, such as labor unions, trade associations, professional groups, and religious bodies, "in so far as they provide a meeting place for nations and peoples in conflict to air and compare their differences"; urged responsible government officials "to initiate and to promote at every level those steps which will lead to peaceful solutions" of international problems; approved foreign aid (both federal and institutional) as a means of lifting "the poverty-stricken members of mankind to a higher level of economic self-sufficiency, education, physical health, and political freedom, so that they may take their rightful place in the community of nations."

Continuing, this resolution said: "We especially call to the attention of our churches the magnificent contribution of the Christian world mission. We believe we should encourage the missionary agencies of our American Baptist Convention to continue in our great missionary tradition by calling upon all the resources of imaginative planning and sociological experiment to meet the new conditions of a world in flux."

### Finances

Ralph M. Johnson, general director of the Council on Missionary Cooperation, reported the encouraging news that giving continues in an upward trend. In 1956, the denomination received \$739,000 more than the 1956 goal, which was \$8,000,000. Because of this victory and also because the giving for the Unified Budget as of April 30, 1957, was \$140,000 more than for the same date a year ago, the convention voted to accept a challenge goal of \$9,250,000 for 1957. The 1957 budget voted at Seattle was \$8,764,500. The annual budget for 1958 will be \$9,607,247, as announced by W. H. Geiser, of New York, N.Y.

The America for Christ Offering for the four months of 1957 was somewhat short of the record for last year, with \$334,876 as compared with \$342,912. The goal for this offering is \$400,000.

Mrs. Howard L. Roach, of Plainfield, Iowa, president of the National Council of American Baptist Women, announced that \$516,813 had been contributed through the annual Love Gift.

### Lay Workers Pension Plan

Full-time lay workers of the churches, boards, societies, and other agencies of the American Baptist Convention, who are between the ages of twenty-five and sixty-five and have completed three years of service, may now participate in a Lay Workers Pension Plan, which was presented by M. Forest Ashbrook, executive director of the Ministers and Missionaries Benefit Board. Dues start at 12½ per cent of the employee's salary, with the employee paying 4 per cent of that part of his annual salary not in excess of \$4,200, plus 6 per cent of that part of his annual salary in excess of \$4,200, with the employer paying the remainder. The plan provides for retirement at age sixty-five. (Further information may be obtained from the Lay Workers Pension Fund, 75 West 45 St., New York 36, N.Y.)

### 'From These Roots'

"Outstanding!" "Magnificent!" "Superb!" were among exclamations of approval heard after the per-



Act II, Scene 11, 'From These Roots,' shows Elias Keach baptizing converts in river, Pennsylvania, in year 1687

formance of the pageant-drama *From These Roots* on Memorial Day evening. Beginning with the indignities suffered by Benjamin Keach, noted London Baptist minister of the seventeenth century, and continuing with the adventures of his son Elias in America, the pageant-drama depicted the progress of Baptist life in Pennsylvania and New Jersey to the founding of The Philadelphia Baptist Association (1707), The American Baptist Home Mission Society (1832), and the Northern [now American] Baptist Convention (1907).

*From These Roots* was written by James Wesley Ingles, professor of English at Eastern Baptist College, St. Davids, Pa. Noted American Baptist composer Robert E. Elmore wrote the music. Mrs. Mary E. Fulmer, of Havertown, Pa., was the director.

### Quotes from Speeches

"The place of American Baptists in cooperative Christianity today is one of strategic and challenging opportunity. I am presumptuous enough to suggest that the need is so great that a larger and more convincing contribution would be met with response and gratitude."—ROSWELL P. BARNES, *National Council of Churches, New York, N.Y.*

"It must not take forever and a day for our Baptist fellowship to frown on wrongdoing."—NORMAN W. PAULLIN, *Eastern Baptist Theological Seminary, Philadelphia, Pa.*

"Are we in the midst of a revival? Yes! This is the church's golden hour. Does the church have the answer? Yes!"—BILLY GRAHAM, *Montreat, N.C.*

"One does not lightly accept the responsibilities of associate general secretary of the American Baptist Convention and general director of its Council on Missionary Cooperation. I come to this place of service, not because of any desire on my part, but in spite of personal preference. I come in response to an inner conviction that this is God's will for me at this time."—EDWIN H. TULLER, *New York, N.Y.*

"Today, the overseas frontiers are as real as in 1812 when Judson left America. . . . There is the frontier of the new relationship of the missionary to the national church, and the frontier of the evangelistic opportunity among those who have never clearly heard the Christian message."—PAUL D. CLASPER, *Baptist Divinity School, Rangoon, Burma.*

"For so many of you [American Christians] morality



Scene 14 shows formation of The American Baptist Home Mission Society and of the Northern Baptist Convention

is merely group consensus. In your modern sociological lingo, the mores are accepted as the right ways. You have unconsciously come to believe that right is discovered by taking a sort of Gallup Poll of the majority opinion. How many are giving their ultimate allegiance to this way!"—MARTIN LUTHER KING, JR., *Montgomery, Ala.*

"Precisely at a moment in our nation's history when numerical church membership is at its unprecedented height in proportion to the population, the spiritual and moral decadence is at its lowest ebb, with apparently little relationship between the two."—JITSUO MORIKAWA, *American Baptist Home Mission Societies, New York, N.Y.*

"The Holy Spirit was granted to some very unlikely characters on the Day of Pentecost, among them an impetuous Peter, a Thomas who had doubted, and others of varying degrees of righteousness. This power is ours for the simple asking."—REUBEN E. NELSON, *American Baptist Convention, New York, N.Y.*

## Woman's Day

Before the opening of the convention proper, 4,500 women gathered in Convention Hall for the sixth annual meeting of the National Council of American Baptist Women. The theme of the all-day meeting was "Christian Family Life." The principal speaker was Mrs. Clarence T. Nelson, wife of the pastor of the Augustana Lutheran Church, Washington, D.C., District of Columbia Mother of the Year in 1954 and Scandinavian Mother of the Year in 1955.

Officers re-elected were: Mrs. Howard L. Roach, of Plainfield, Iowa, president; Mrs. Marshall B. Barker, of Fresno, Calif., vice-president of missions; Mrs. Marcus Rohlf, of Seattle, Wash., vice-president of Christian training; Mrs. Dean H. Thayer, of Mesa, Ariz., recording secretary; and Mrs. Ira C. Mount, of Queens Village, N.Y., treasurer. Golda Morford, of Detroit, Mich., was newly elected vice-president of business and professional women.

## Of Many Things

■ Four Rosa O. Hall awards, citations made to pastors for outstanding achievement in rural churches, were presented by Isaac Higginbotham, of Greenwood, Mass., chairman of the board of managers of the American Baptist Home Mission Societies, to Orey E. Crip-

pen, pastor of the Roseville Baptist Church, Rutland, and the Columbia and Wells Baptist Church, Columbia, Pa.; Thomas J. Eastes, pastor of the Connolly Memorial Baptist Church, Delbarton, W.Va.; Rev. and Mrs. Charles Sanford, copastors of the Wilmington Baptist Church, Wilmington, and South Newfane Baptist Church, South Newfane, Vt.; and Arthur A. Wild, pastor of the East Brookfield Baptist Church, East Brookfield, Mass.

■ Eighteen American Baptist lay men and women were cited for significant contributions to both community life and the life of the church during the presentation of the Lay Development Program. These were: Marian Anderson, Frank Carlson, W. C. Coleman, Mrs. H. G. Colwell, Harry L. Dillin, Carl Erskine, Matthew W. Hill, Norman B. Mears, C. William O'Neill, Herbert A. Philbrick, Howard Pyle, Mr. and Mrs. Howard L. Roach, Omer E. Robbins, Harold E. Stassen, Mrs. Anna Canada Swain, Waldo F. Tucker, and Charles E. Wilson.

■ More than 1,250 ministers attended the annual luncheon meeting of the Ministers Council. President Samuel D. Proctor, of Virginia Union University, Richmond, Va., addressed the group on "The Climate of Hope." Elbert E. Gates, Jr., was re-elected president.

■ California Baptist Theological Seminary, Covina, Calif., was recognized as an American Baptist seminary, by vote of the board of managers of The Board of Education and Publication. Founded in 1944, the school has 120 students and seven faculty members.

■ "Father Knows Best" (NBC-TV network) and "Lamp unto My Feet" (CBS-TV network) were the two national television programs to receive American Baptist radio-TV awards. Both programs were commended for their presentation of Christian principles.

■ Convention officers elected for the coming year are: Clarence W. Cranford, of Washington, D.C., president; Norman W. Paullin, of Philadelphia, Pa., first vice-president; Mrs. J. H. Parker, of San Leandro, Calif., second vice-president; and T. W. Estes, of New York, N.Y., treasurer. (Names of other officers will be listed in MISSIONS for September.)

■ One hundred and fifty top American Baptist students were named to the National Scholarship Honor Roll during the Youth Night program.

■ Many people contributed to the musical portion of the convention program. Charles E. Boddie, associate secretary of the department of missionary personnel of the American Baptist Foreign Mission Societies, was the song leader. Lucille Lavender and Mel Johnson, of Chicago, Ill., both trained professional vocalists, achieved a high level of musical interpretation in their duets and solos. Mrs. Lavender is the wife of John A. Lavender, pastor of Morgan Park Baptist Church, Chicago, Ill. Mr. Johnson, a well-known American Baptist tenor, has appeared in national TV and radio programs.

■ Annual meetings of the American Baptist Convention will be held in Cincinnati, Ohio, in 1958, and in Des Moines, Iowa, in 1959. Long Beach, Calif., is under consideration for 1960.

■ Robert I. McCracken, pastor of Riverside Church, New York, N.Y., was chosen to preach the annual sermon at the Cincinnati convention. Frank M. Kepner, pastor of First Baptist Church, Long Beach, Calif., was named alternate.

## Among the Current Books

**THROUGH TROUBLED WATERS.** By William H. Armstrong. Harper & Brothers. \$2.00.

The author is a teacher in the Kent School in Connecticut and a farmer by avocation. When he himself was ill, his wife died suddenly, leaving him with three little children. Beautifully and poignantly, the father tells how he and the three small questioning children found their way through the troubled waters to an acceptance of the tragedy. It is a beautiful statement of how the souls of a family may be tried and how the deeper resources that are available may be tapped.

**THE INTEGRITY OF PREACHING.** By John Knox. Abingdon Press. \$1.75.

Material in this book was given as the Gray Lectures in June, 1956, at the Divinity School of Duke University. The author, who is Baldwin professor of sacred literature at Union Theological Seminary in New York, is an outstanding authority in the field of biblical interpretation. It is his contention that the Bible, rightly understood and interpreted, should be at the center of modern preaching. If the preacher starts from this premise, how close must he stay to the conscious intention of his text? Can he develop merely implicit meanings legitimately? To what extent can the long use in the church of a biblical text as having a certain meaning justify its continued use with that same meaning, even though historical study has made quite clear that the text originally meant something quite different? Is it legitimate to emphasize some unimportant aspect of a text? Such questions as these are asked and some insights as to answering them are given in this excellent little book on preaching.

**THE WORLD'S GREAT RELIGIONS.** By the Editors of *Life* magazine. Time Incorporated. Book trade distribution by Simon & Schuster, Inc. \$13.50.

During 1955, *Life* magazine created a national sensation by publishing in six parts a series of articles on the great living religions of the world. Two years of intensive research and photography were behind that publishing venture, and since that time a third year was spent in expanding the series into book form, with 160 additional pages devoted both to the religions themselves and to selections from their sacred scriptures. The combined projects produced a book that

defies description; it must be seen and handled and read. The photographic and art reproductions, with 190 pages in full color, are superb, and the more than 175,000 words of text are lucid and forceful. Scholars, of course, will turn to the sources which the editors of *Life* used in producing both the magazine series and the book, but the popular reader will find here a wealth of information that is but little short of colossal. Not everyone will be pleased with every detail of the book, but who would expect complete agreement on any study of six different religions, when there are so many differences of interpretation and emphasis within each of the religions themselves? Unanimity in religion will have to wait, indefinitely. Meanwhile, books such as this are worthy of careful study. And this book, in particular, is a work of art—a delight to behold, a joy to possess.

**A THEOLOGY FOR CHRISTIAN STEWARDSHIP.** By T. A. Kantonen. The Muhlenberg Press. \$2.00.

This is an appeal from a conservative to undergird stewardship with an adequate theology. Money-raising based on advertising schemes may do for secular philanthropies, but Christian stewardship should be grounded in a deep faith. This book studies the Lutheran or Reformed theology as an undergirding for stewardship. The reader who may not be able to agree theologically will still say that any Christian stewardship worth anything will have to be grounded in an adequate faith.

**CHRISTIAN SOCIAL ETHICS (Exerting Christian Influence).** By Albert Terrill Rasmussen. Prentice-Hall, Inc. \$4.00.

The professor of social ethics and the sociology of religion in the Colgate Rochester Divinity School deals here with some of the most disturbing questions that thoughtful Christians are asking. Why is the Christian church not more influential? Can Christian leadership misuse its influence in confronting the injustices and materialistic tyrannies of our times? How can we help more of our fellow Christians to understand their religion and what it requires of us toward our neighbors and toward the massive influences that surround all living human beings? Can Christian social influence be made more potent? We live in a new kind of world, where influence is organized and centralized as never before in

history. How can the little man living in this mass world answer back to the pressures that play upon him? In someone else's interest he is constantly indoctrinated, intimidated, educated, surrounded, cajoled, and browbeaten by all the massive pressures and all the psychological devices invented to appeal to his "lower nature." The sea of influence around us is not Christian. This volume considers practical ways in which faith may be related to social action and a church of influence built.

**BAPTISTS AND THE AMERICAN REPUBLIC.** By Joseph Martin Dawson. Broadman Press. \$3.00.

Here is a book that every Baptist should own, and read, and read again and again. It is a book about Baptist beginnings in America; about religious liberty and the struggle to achieve it in the New World; about church and state, how they should be related, why they should be separated; about social responsibility in a world of men and things. It is a book about men who shouted these ideas and principles from the housetops, until they were heard throughout the land and found their way into the basic documents of this nation—the Declaration of Independence, the Bill of Rights, the Constitution. Among these men were Roger Williams, Isaac Backus, John Leland, Luther Rice, and Walter Rauschenbusch. Telling the story of each of these, the author of this important book tells also the story of the contribution of Baptists to the making of America.

**RAND McNALLY BIBLE ATLAS.** By Emil G. Kraeling. Rand McNally & Co. \$8.95.

Bible history and geography are deftly interwoven in this 485-page volume. It contains forty pages of full-color maps, scores of photographs and illustrations, and many pages of lucid text. The book is handsomely printed and bound in maroon and gold cloth. Designed in bookshelf size, it is easy to hold and convenient to use.

**BIBLICAL ARCHAEOLOGY.** By G. Ernest Wright. The Westminster Press. \$15.00.

The Bible story, in chronological order, is the framework on which this volume of "special 'armchair' variety of general archaeology" is constructed. The author's plan was to include all archaeological discoveries that throw light on that story, and the excellent finished product shows his fidelity to that purpose. Included at appropriate places in the text are more than two hundred illustrations—drawings, photographs, and maps.

# Partners IN THE BAPTIST WORLD MISSION

## 'Man to Man'—New TV Series

**A**T NOON Friday, April 26, seventeen men and Gordon M. Torgersen, pastor of the First Baptist Church, Worcester, Mass., finished shooting the thirteenth film in the American Baptist Convention segment of the TV series called "Man to Man." The seventeen men comprised the film crew that had worked steadily with drive and satisfaction for three days from 8:30 A.M. to 6:00 P.M. to do the best job possible in the filming of one American Baptist in the series of fifteen-minute programs. There were the producer, the director and assistant director, the cameraman and his two assistants, the make-up man, the prop man, two electricians, the dolly operator, the microphone boom man, the two sound men, another representative of the film company, all working with Frederick L. Essex, director of radio and TV for the convention, and Mr. Torgersen. The studio itself contributed to the feeling of excitement as the filming progressed, for it was on the same site in 1904 that New York city's first motion-picture studio was erected by Thomas A. Edison.

A particular spark of interest was struck as Mr. Essex and Mr. Torgersen talked with David Quaid, the chief cameraman, between scenes. During the Second World War, Mr. Quaid served under General Joe Stillwell in Burma, and learning that this TV series was an American Baptist project, he reminisced about his contact with American Baptist missionaries in Burma, mentioning Gordon S. Seagrave.

He also spoke of his great admiration for an American Baptist agricultural missionary whose name escaped him but whose picture he had taken only a few hours before the man died. Yes, it was Brayton C. Case about whom he spoke in such glowing and almost affectionate terms. Brayton Case lost his life, overturning helplessly in a dug-out canoe on a monsoon-swollen river as he went to get help in harvesting a greatly needed crop for a Burmese community. The picture Mr. Quaid took was the last ever taken of Brayton Case and arrangements are being made now to secure it.

The whole crew responded personally to Mr. Torgersen, the make-up man telling him of his clients (Gary Moore on "I've Got a Secret," Phil Silvers as Sergeant Bilko, and others), one of the cameramen telling him of his experiences in filming *Cinerama Holiday*, and another demonstrating the operation of the giant camera itself.

As the day progressed, the make-up man checked the make-up, adding eye highlights as the work and hours took their effect. Lights were adjusted, the set lighted and relighted, for the light-meter readings indicated that the lights dimmed, almost imperceptibly, the longer they were used. Camera changes were made for close-up shots as Mr. Torgersen made a particular point. Once a pigeon cooing halted operations, and then there was a timeout to locate dripping water when it started to rain. Tense muscles ached as Gordon Torgersen maintained the

steady pace of sitting alert behind a desk speaking into that impersonal camera hour after hour and enduring retake after retake nine hours a day.

The book-lined walls of the library set in which the scenes were filmed, the desk, the leather chairs, and the inviting fireplace all seemed like home by the third day, and indeed when the series is carried on TV stations around the country, it will seem as though Mr. Torgersen were speaking from his own study, speaking on selected topics of interest to many people in a way they can understand, in a "man-to-man" manner in the interest of evangelism.

The series will begin on some stations early in June.

## McDaniel Named Field Counselor

Steward M. McDaniel, pastor of the First Baptist Church, Fort Dodge, Iowa, joined the field-counseling staff of the Council on Missionary Cooperation on May 15. He succeeded William H. Hayler, who resigned recently to accept a pastorate in Clarksburg, W. Va.

Mr. McDaniel spent two years as an army chaplain in the Pacific. On his return, he became pastor of the church in Overland Park, Kans., where he remained until 1954, when he accepted the Fort Dodge pastorate.

## Changes in Personnel

Esther Wengel, who recently returned after eight months as manager of the Baptist Film Library, Berkeley, Calif., is now assistant secretary of the department of visual aids of the Council on Missionary Cooperation. She assists the director, Edmund C. Shaw, in promotion and distribution. Miss Wengel succeeds Betty A. Isbister, who is now staff assistant in the department



Gordon M. Torgersen



Esther Wengel



Steward M. McDaniel

of literature of the Council on Missionary Cooperation. Miss Isbister will edit *A Book of Remembrance*, write and edit other booklets and publications, and will write feature articles for magazines.

### Tithing Program Succeeds Second Year

"I am interested primarily in the great spiritual value of the tithing-education program," writes Clifford F. Perron, former minister of the Second Baptist Church, Lincoln, Nebr., and newly elected executive secretary of the Minnesota Baptist Convention. "It seems to me that this separates the matter of stewardship responsibility from the budget, yet it effectively underwrites the budget."

Mr. Perron's church initiated the tithing-education program in the fall of 1955. It contributed \$5,583.63 to the Unified Budget and the Institutional Budget, whereas in the year 1952-1953 the amount was \$3,872.74. The church's total giving for that year was \$25,299.14; the 1956 total was \$40,433.

### New Literature Enjoyed

When Mrs. Ernest Cross, of Cleveland Heights, Ohio, renewed her subscription for "New Literature," she wrote: "I just must write you how much I enjoy all the literature you folks are sending me. Also I want to let you know how much I enjoy and appreciate *A Book of Remembrance*, that has been sent me each year, but this year's especially. It is giving the best information on our Baptist work at home and abroad. I feel it is worth every cent I am enclosing and even more."

A subscription for "New Literature," at \$1.50 a year, brings samples of leaflet publications of the Council on Missionary Cooperation. In December, 1957, subscribers will receive the 1958 edition of *A Book of Remembrance*. Mail subscriptions to the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

### Literature Reprinted

An additional supply of "American Baptists and the World Council of Churches," and "American Baptists and the National Council of Churches" has been printed. These pamphlets sell for \$2.50 a hundred. Also a new printing of "When You Choose an American Baptist Church" is ready. This sells for \$2.00 a hundred. Churches are urged to use these valuable leaflets in connection with their lay-development programs. Order from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

## Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

### The Story of Nae of Okinawa

By MARGARET BOLLINGER

**L**ITTLE NAE trudged along the hot roadway between Mother and Grandmother, as the strong gusts of wind picked up the coral dust and sent it swirling skyward. Many times she had made the trek. The ten-mile trip from her home in Maehara to the capital of the kingdom at Shuri was always exciting. There would be the chance to see the beautiful palace of the Sho dynasty, many lords and ladies in their fine kimonos, and perhaps some Chinese traders or Japanese officials from their faraway lands.

But most important of all, it would be possible for them all to kneel and worship before the shrine of their most remote known ancestor. The reasons for doing this had been carefully explained by the grandmother. If the ancestors were not properly worshiped, Nae knew that there might be an untimely death in the family, the house might burn down, or the crops fail. Perhaps a typhoon would destroy everything. This would be the *tatari* ("punishment") bestowed by the ancestral gods for failure to accord them the proper reverence.

#### God of the Hearth

With these religious concepts in her mind, Nae made at least a yearly pilgrimage to Shuri to the tomb of her ancestors. As she grew, her young mind was filled with all the varieties of superstition that characterized old Okinawa and are still very much alive

today. For example, there was the god of the hearth. At New Year's time, rice-wine and food were offered before the three piles of salt in the kitchen where the three hearth stones often stood. The blessings of prosperity, health, and peace were prayed for, though the real meaning of the stones and the salt had long since been lost to memory. The yellow, red, and white paper placed on the family hearth and on the family *bu-tsu-dan* ("Buddhist altar") were also important to Nae and her family, though here, too, the real meaning had been lost.

Indeed, so important was the hearth (kitchen fireplace) that one time when Nae's grandmother's house burned to the ground, the family returned to gather the ashes carefully from what had been the hearth in order that they might be kept on the hearth of the new dwelling. They thus became symbolic of the continuity of family life through many generations.

In addition, at New Year's time, pork, rice, and other foods, as well as the traditional *sā-ke* ("rice-wine"), were offered to the ancestors by placing these items on the family god-shelf before the ancestral tablets.

And then there were gods in each corner of the house, making it necessary for Mother to clean especially well in the corners. There were ghosts abroad at night, so that one might not with safety walk in certain places after dark. And there was the village sorcer-



Nae demonstrates worship of the god of the hearth in Okinawan kitchen

MISSIONS

ess who could divine the future, communicate with the dead, and pronounce curses upon the family for failing to follow the usual religious customs.

Grown to young womanhood and having two children of her own, a son and a daughter, Nae found new responsibility placed upon her which confirmed her in the religious practices she had learned as a girl. She performed zealously and with great concern all the duties related to these various beliefs.

In the course of years the only son grew to young manhood, and then came the great war, and eventually the battle for Okinawa, the first warfare Okinawans had known for three hundred years. The only son was killed in battle. Nae's grief knew no bounds. There was not only the personal pain and sense of loss, but also the belief that now there would be no male member to carry on the family line and please the ancestors.

#### **Pastor Kanhan Teruya**

In 1945-1946, many Okinawan people who had lived in the southern area devastated by the fiercest battle of the Pacific war, were settled in the community where Nae Teruya lived. Among the some forty thousand who came was Pastor Kanhan Teruya (no close relation to Nae), of the Naha Baptist Church. With the rest of the impoverished people in this community he went to work in the fields, raising sweet potatoes and eking out a bare existence on the unfertile land.

Meetings were started in various homes, and from the beginning Nae faithfully attended the meetings, seeking that for which her soul longed. In less than a year Nae Teruya accepted Jesus Christ as her Savior and Lord, gave up idol worship altogether, and started family prayers in the Christian manner.

God gave this bereaved mother not only spiritual comfort, but also a new son. For her husband's younger brother had also been killed in battle, and the youngest boy, Hirotake, was in need of help. Nae accepted her nephew as a son and bestowed upon him all the love and care that she would upon her own son. From his early teens this boy knew what it meant to have his foster mother kneel by the side of his *fu-ton* ("quilted blankets") on the mat-covered floor and pray.

Prayer was real and effectual in this home. When materials for building were not to be had, they prayed and God provided. The army captain in charge of labor where Nae's husband worked gave them enough scrap tin for a small house. They received some

cast-off bags of cement. This became the foundation for their rather adequate farmhouse of today.

#### **Hirotake Becomes a Christian**

As Hirotake grew, deeply influenced by the prayerful devotion of his foster mother, he made a decision to prepare to serve Christ in rural evangelistic work. It was with some sacrifice that the family sent him to the Rural Gospel School, Rifu, Japan, where he studied for a period of two years. But not only did Hirotake have the privilege of studying; his prospective bride also was sent, with assistance provided by Nae, to study in the same place, an unheard-of privilege and opportunity for a rural and lovely Okinawan bride.

Now, Hirotake has been back in Okinawa for two years. He has been married a year and a half, and God has blessed the household with a lovely baby girl. The activities of this fine Christian family in the community are manifold.

There are only two centers of worship in Maehara other than the traditional household gods we have mentioned. One is the typhoon-battered

Baptist church, built of corrugated iron and held down by cables against the strong winds. It is poor, but it was built by the people of this village in the difficult days following the Second World War and without outside help. The other is the god of stone, an arched rock which stands in the center of the community of Maehara. Long ago a wayfarer found shelter under this rock during a storm and promised to return and worship it. The village people, upon seeing an outsider worship the stone, felt that they had an unusual treasure in their village and began to worship it, too. On September 9 of each year a feast is offered in ceremony to the god of stone, and then given to the children of the village.

For the last several years there has been a special Christian worship service in the Baptist church on September 9. After the service there is a party for children and a time of fellowship for all. For the last three years, more villagers have come to the church for the Christian service than have gone to worship the god of stone.

There is still much to be done. But Nae knows the true and living God.

## *Tidings from the Fields*

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

### **When Little Is Much**

By EDITH ROBINSON

**I**N 1941, forty active churches of Oswego, St. Lawrence, and Black River Associations in northern New York state, under the leadership of Fred Tiffany, of Watertown, and Malhon Pomery, of Carthage, started the Haitian Fellowship for the purpose of raising money and laying plans for the establishment of a high school in Haiti. The pastors of northern New York became interested in the project

after hearing the general missionary of Haiti speak of the great need for a Protestant girls' school for higher learning in Haiti. The New York Baptist State Convention and the secretary for Latin America of The American Baptist Home Mission Society approved the school if \$2,000 could be raised each year over and above what was then being given. It was agreed that the Home Mission Society would administer the school, as well as establish it.

Having just graduated from The Baptist Missionary Training School, Chicago, Ill., I was commissioned at the annual meeting of the then Northern Baptist Convention, held in Ohio in May, 1942, and sent to Haiti in July to open the school.

On October 1, 1942, the school opened with one student. At the end of the first school week seven students had registered, three weeks later there were twenty, and at the close of the first school year we had a total of thirty-seven pupils.



**A teacher and class at school in Haiti**



Edith Robinson and two of her pupils apparently are enjoying the lesson

In November, 1942, Charles S. Detweiler, secretary for Latin America of The American Baptist Home Mission Society, wrote: "The most important news I can convey to you is the permission of the Home Mission Society to enlarge our budget by \$1,000 this year. This is the additional item we ought to have for this school. Including it in our budget means that whatever is contributed by the churches will count on their missionary quotas. If the churches give more it will be held for the purpose for which it is given. If they give less, it will determine somewhat the extent to which we develop the school."

On July 19, 1944, Dr. Detweiler wrote again: "I am proposing that our Haitian budget be increased by \$1,700 or \$1,800 dollars. This should represent what we can reasonably expect from the young people of the three northern associations. Perhaps we ought to set the figure up to \$2,000. Whatever these churches are credited over-and-above will be credited to the state convention quota. In this way, we will have the active interest of the promotion office of the state convention behind our budget, and it will make it more permanent."

The future seemed promising, but, in less than two years we received word from Dr. Detweiler to close the school and to sell the furniture. There was no more money available to keep the school running.

All summer long I sought God's guidance. I considered applying for a government job, but evidently this was not God's plan for my life. In October, I wrote the society that even without help I would try to keep the school open, and asked if I could keep the furniture. So the school stayed open with one teacher, for I had dis-

missed the others. That teacher was really devoted to her task, for she was willing to accept one-third of what she had been earning.

For three years we struggled for the survival of the school. These were years of good preparation for us. We learned to depend more and more upon God.

We were indeed grateful when the society was again able to assist financially. C. Stanford Kelly, general missionary in Haiti, has done much to help the school develop, and we have received aid from other funds in the States. Because we dare to ask great things from God, we know that great things will be accomplished for and through the school. We have confidence in the future.

#### Today's Needs

One of our greatest needs today is a new building.<sup>1</sup> It is by a miracle that this house still holds together. It is a hundred and twenty years old and has withstood many earthquakes. Last summer an earthquake broke off the chimney, and now you can still see bricks and plaster on the roof. We have no playground; so the children race up and down the stairs during recess. They chase each other like mad all around the galleries and sometimes even into the classrooms. This is not only noisy, but also dangerous for in the rough play smaller children are often injured.

There are no adequate classrooms. Often we have to ask a teacher to lower his voice in order that other teachers may speak to their classes. Quite often a teacher has to ask the

<sup>1</sup> Since this writing the Home Mission Societies have purchased additional space next door to the mission property. It is anticipated that in the near future an adequate school building will be erected.—Ed.

carpenter on the first floor to refrain from use of his electric saw during a class period. The first grade has its classroom next to the carpenter's shop, and therefore teaching is almost impossible.

We are limited in our possibilities for religious worship, which should have a central place in our school activities. There is no room adequately furnished for worship. However, we try our best to integrate worship into the social experience of the students. Some time ago there was much concern in the kindergarten because the few boxes of powdered milk we had were almost gone. The teacher told the children about it and it became a matter of prayer. During the worship service one little fellow prayed: "Jesus, please send us some milk. You see how badly we need it. Amen."

A few days later their prayers were answered when Pastor Kelly brought us some money that a visitor had left to buy food. When the children saw the milk, all of them shouted, "Thank you, Jesus, thank you!"

#### Nursery of Christians

So, in spite of all our handicaps we have not forgotten our ideals, our distinguishing characteristics, our Christian spirit, which is exemplified in every activity of the school. This year we are fortunate enough to have Pastor Lubin and Pastor Kelly for our Bible classes. We are grateful to them for their valuable help.

One of the very important phases of our school life is our weekly prayer meeting. This started some years ago when three of our Christian students asked if they could meet together to pray that their lives might be a living testimony and that they might draw fellow students to Christ. Today more than fifty students attend our weekly prayer meeting.

We try to make of this school a nursery of Christians. There are now 225 pupils and a staff of thirteen teachers. Ten of the children are second-generation pupils. Their mothers were among our first students. The pupils come from some twenty little towns and villages near this city. They are from four different denominations: Roman Catholic, Methodist, Adventist, and Baptist.

The faculty is really devoted. But whatever devotion the Christian professors may bring to their institution they cannot make the fullest contribution, because of overwork, underpay, lack of opportunities for improvement, and a host of personal worries. We are confident, however, that this mission school in Haiti will train Christian leaders and leaven the educated Haitian thoughts with Christian ideals.

## MISSIONARY AND STEWARDSHIP EDUCATION

### Why Tithe?

**M**ANY CHRISTIANS are asking the question "Why should I tithe?" A new pamphlet in the "Why" series of the Baptist Youth Fellowship, entitled "Why Tithe?" by William J. Keech, attempts to answer this question for those who want to know. A historical sketch helps to show why tithing is so often misunderstood. It also helps one to see tithing in a long historical perspective. The rest of the book gives eight reasons why the tithe, as a voluntary discipline, can have value for the Christian. It emphasizes the New Testament motivations which may undergird this discipline.

A leaflet prepared by the Baptist Youth Fellowship, "Youth Tithes," based on this booklet, gives suggestions of what can be done in a youth program to discuss and develop this phase of Christian life. While these materials were prepared for youth, they should commend themselves to adults as well.

Early readers are commending the booklet. "I profited very much through reading it. It is both scholarly and practical," writes W. Scott McMun, of the United Presbyterian Church.

William F. Keucher, executive secretary of the Kansas Baptist Convention, says that it is "one of the finest treatments of the tithing theme which our denomination has produced."

"I have been impressed anew with the reasons—all valid and commendable—which should lead one seriously to consider the tithing practice," writes A. W. Kaebnick, of the Evangelical United Brethren Church.

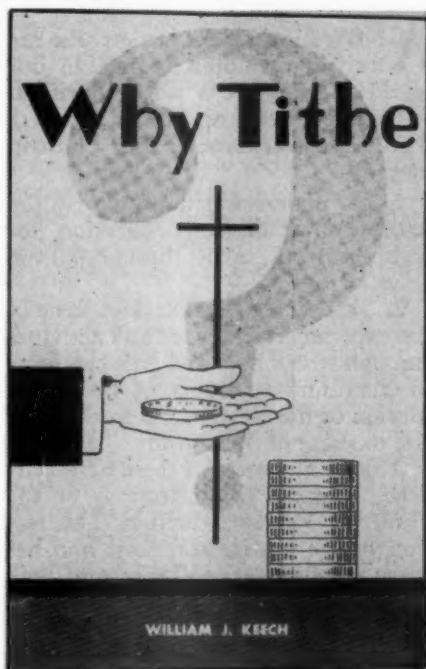
Arthur O. Rinden says, "It is the best treatise on tithing from the point of view of an intelligent Christian that I have read. Dr. Rinden is the director of the every-member canvass, of the National Council of Churches of Christ in the U.S.A."

The booklet may be purchased from the American Baptist Publication Society book stores at 30 cents, and the leaflet may be ordered from the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa.

### Get Your Study Books Now!

Every church ought to have a complete set of the mission study books. Nearly all churches can have these for both themes. But, if it is impossible to have both sets, it would be wiser to get a complete set for one of the themes.

A complete set for both themes will provide the church with a basic study



curriculum and some reading books. An expenditure of \$35 to \$40 would make available for reference the recommended books for all age groups. The books for one of the themes would cost about half this amount.

The cost of these books for use in the school of missions, and in other study opportunities, should be a part of the budget of the board of Christian education for curriculum. The church should have as much concern for the provision of these books as it does for Sunday church school lesson material. This basic purchase may be supplemented with the provision of addi-

tional reading books for the reading program.

Organizations such as the Woman's Mission Society may wish to supplement this basic purchase by the church with additional study and reading books as the need of their own program of missionary education may require. This would, of course, be in harmony with the church committee's program and complement it.

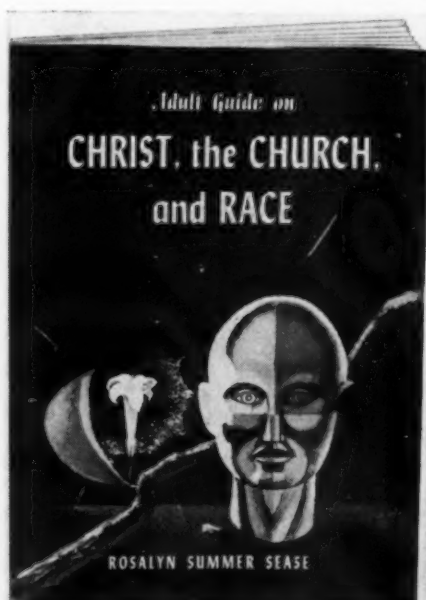
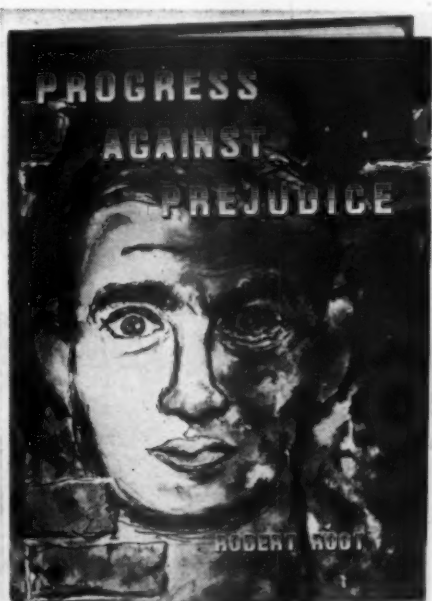
For the recommended list, see the chart in "Friends Through Books" and "The Graded Church School of Missions" leaflet.

### Missionary Education At Green Lake

Missionary education will be highlighted in two conferences at Green Lake this summer: the national missions conference, August 10-17, and the annual Christian education conference, August 17-24.

The missions conference will interpret the two themes for the coming year: "Christ, the Church, and Race" and "Japan." To interpret these themes there will be such leaders as Martin Luther King, Jr., J. Oscar Lee, John W. Decker, and V. E. Devadutt. The presence of the missionaries always makes this a very thrilling experience. Edward B. Willingham is the chairman of the conference program committee. Two sessions during the week, under the direction of William J. Keech, will interpret the materials for use in church study of the themes.

In the Christian education conference which follows, there will be a class every morning on missionary education in the church. In the afternoon an interpretative group will be introduced to the new materials and their use. A special section of this conference will be for the association chairman of missionary and stewardship





education, who is related to the association committee on Christian education.

There will be an exhibit in the exhibit room of all the current materials for review and consultation. Everyone who is responsible for any phase of missionary and stewardship education in the church or in the association is urged to attend one of these conferences.

### 'This We Can Do ...'

The new handbook for use in the church program of missionary and stewardship education is *This We Can Do in Missionary and Stewardship Education*. It shows the relationship of the chairman of missionary and stewardship education to the board of Christian education, outlines his duties, and lists the members who make up his committee on missionary and stewardship education. Diagrams help to visualize this organization and show the possibilities for organizing in a smaller church.

There is a month-by-month program in missionary and stewardship education for the church, with suggestions for activities beginning with September. A sample planning and achievement chart outlines what could be a sufficiently challenging and comprehensive program for a church to attempt.

#### *This We Can Do*

#### **in Missionary and**

#### **Stewardship Education**



For the Chairman and Committee  
on Missionary and Stewardship Education

## MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

### Growing As World Friends

A NEW filmstrip for leaders who are teaching children to live in our world as a part of a world Christian fellowship, has just been produced. The basic purposes of the filmstrip are:

1. To understand more clearly the nature of missionary education for children from birth through eleven years of age.

2. To become familiar with some of the experiences, methods and activities through which boys and girls can grow in their understanding of the world mission of the church, and in their desire to share in this mission.

The development of these basic purposes is done in six sections of the filmstrip: (1) Introduction. This section presents Mrs. Matthews and her three children, Alice, Terry, and Phil. The story of the filmstrip is developed around the experiences of the Matthews family. (2) Missionary education in the family. (3) Missionary education in the church nursery group. (4) Missionary education in the church kindergarten. (5) Missionary education in the church primary department. (6) Missionary education in the church junior department.

Each section attempts to answer the following questions:

1. What is the distinctive nature of missionary education for this age child? How does this approach differ from that taken for older or younger children?

2. How do adult ideas, attitudes, and feelings affect the ideas, attitudes, and feelings of children?

3. What, in general, can we expect each of the age groups to learn about the mission program of the church?

4. What kinds of learning experiences can be used effectively with children in each of the age groups?

This filmstrip, in color, may be rented from the Baptist Film Library of the American Baptist Convention. It may be used also with the leadership texts: First Series—Hill, *Missionary Education of Children*; and Second Series—Welker, *Friends with All the World*.

### 'Stories of Jesus For Children Everywhere'

DEAR BOYS AND GIRLS:

Many American Baptist churches have participated in the children's service project "Stories of Jesus for Children Everywhere." Here is a note from Mrs. Ivah Heneise showing how one of our missionaries has used this little story book in Haiti:

"Hello! Here is finally something on the 'Stories for Children Everywhere.' These French booklets are a wonderful addition to our few materials for Christian education in our day schools. I have given hundreds out to Sunday school teachers and day-school teachers, and they are all so delighted with them. It is wonderful that they are so simply written and so beautifully illustrated. We are giving each child who reaches a certain reading level, in our own day school, one of these books for his very own. It has already become the most popular school text book."



Attentive boys and girls in Haiti listen to teacher tell stories of Jesus

So far we have sent relatively few copies of the book to each field. Your continued interest and gifts are appreciated. As you have new groups of boys and girls each year, have they had a chance to give to this project? If you need fliers or a sample copy of the book, please write to me today, requesting materials that will help you as you promote and interpret this valuable gift.

Remember the boys and girls from other countries when you pray.

Cordially,  
FLORENCE STANSBURY

### Service Projects

Primary and junior teachers, are you going to help your classes to have a joyous time of filling a box for a missionary as you enjoy your Judson missionary units this June?

We have no difficulty sending White Cross boxes to our home-mission fields. It is also possible to send boxes to Belgian Congo, as your quarterly, "Primary, Year II," suggests.

Our real problem comes in sending materials to India. So first-year junior teachers, please take note, for your unit in June is on India and our American Baptist work there. *We cannot ship White Cross supplies to India.* If your boys and girls fill a box, consider with them where they would like their box to go. It is possible to send supplies to Africa, or they might decide to send their box to some home-mission field. If they still want their box to go to some foreign field, you

might indicate this in your letter that accompanies the box. Then the American Baptist Foreign Mission Societies will feel free to send the supplies where they can be used.

Teachers, be sure that if you send a box you also send an amount equal to 35 cents a pound to cover shipping, transportation, customs charges, and so forth. This will not mean much more to each of you who send the boxes, and it will help defray these costs so that our Foreign Mission Societies will not have to use their money for this service when the money is sorely needed for many other services. Your help at this point will be greatly appreciated. Thank you!

### A New Film On Race Question

*Our World of Happy Differences* is a color filmstrip in which children are shown that differences make the world interesting and fun. They are helped to develop an appreciation of variety. A gay little song is introduced that they can sing and remember. Reading script by Mae Hurley Ashworth. Rental.



© Providence Lithograph Co.

### Stories of Jesus for Children Everywhere

These picture-story books have gone to the following countries and in the quantity indicated, as of April 15:

Place	Books	Money Given
Alaska	4,542	\$ 379.63
Arabia	12	1.00
Assam	5,076	423.94
Belgian Congo	7,254	605.24
Bengal-Orissa	1,105	92.15
Brazil	372	31.00
Burma	3,874	323.40
Cuba	1,920	160.00
Europe	132	11.00
El Salvador	933	77.91
France	672	56.00
Germany	137	11.50
Haiti	5,280	440.54
Holland	14	1.25
Hong Kong	4,287	357.90
India	9,226	778.23
Japan	3,383	282.59
Korea	3,640	312.15
Mexico	1,104	92.12
New Guinea	12	1.00
Nicaragua	4,318	360.70
Philippines	2,474	206.55
Portugal	60	5.00
Puerto Rico	2,953	246.36
Russia	24	2.00
Spain	48	4.00
Tahiti	12	1.00
Thailand	5,469	456.05
Venezuela	12	1.00
Summer program of English-speaking children in migrant camps	20,065	1,676.34
	88,410	\$7,397.55

### CHRISTIAN WORLD OUTREACH—The B. Y. F.

DEAR B.Y.F.ER:

Each year the national council of the Baptist Youth Fellowship selects one home- and one foreign-mission field to emphasize in youth groups across the country as one of the World Outreach projects. The emphasis is tied in with the mission-study themes of the year.

"Goal for Each B.Y.F.": Adopt and carry through at least one project from the home and one project from the foreign list suggested by missionaries at work in the special-interest mission fields as outlined in this helpful leaflet.

#### Mission Study Themes for 1957-1958

HOME: *Christ, The Church, and Race*

FOREIGN: *Japan*

MISSIONS magazine: On the B.Y.F. pages we will emphasize one of the Baptist education centers each month. Watch for the work located nearest you. Other materials will appear in MISSIONS during the year.

*The High Call*: The B.Y.F. Vesper Day was written by former B.Y.F.-ers, Mr. and Mrs. Ted Livingston, who are missionaries in Morioka, Japan.

The Vesper Day program will appear in the fall issue and will be available in reprint. Also in this issue will be programs on the Japan study theme. The winter issue will contain programs on the home-study theme, and a special article on the Baptist education centers.

*Jr. High Topic*: The winter issue will contain two programs on the home theme.

*Fellowship Guild Program Kits*: There will be home- and foreign-study programs in each of the Ann Judson and Sallie Peck Kits.

*World Outreach Packet*: Will contain a wealth of resources and study materials on the home and foreign themes.

*Resources for Youth*: Will contain a complete listing of audio-visual resources.

#### Northern Japan

An American marine opened Baptist work in Japan. He went ashore while Commodore Perry's fleet lay in the harbor of Yokohama. He came back in 1860 as a missionary. In 1870, he returned to the United States and in 1873 Nathan Brown went as missionary of the American Baptist Missionary Union to develop the mission.

**KUJI**—an excellent rural Christian center program is carried on in this underprivileged area. The program includes a primary school, hospital, kindergarten, church, many classes and clubs for youth and adults, a Farmers Gospel School in winter, and many others.

**RIFU**—is a smaller rural demonstration center. The program includes a demonstration farm, training for students interested in Christian work, and short-term leadership training for Christian leaders.

**SENDAI**—Ella O. Patrick Girls School was established sixty-five years ago at Sendai. It began when it was almost impossible for girls to receive training, and today it makes a great contribution to women leaders.

**MORIOKA**—area work helps build churches in this land of frigid waters.

### Baptist Education Centers

The culture of our country has prevented some people from having the education and training that is often essential, not only for family living, but for leadership in churches. Consecrated missionaries have been laboring in crowded cities among Negro people to give them fundamentals for good church leadership. Pastors, lay people, and Sunday school teachers are given specialized training that home churches may evangelize, practice stewardship, teach and preach more effectively for Christ.

Baptist educational centers provide many services, but these three in particular:

1. A means by which Negro and white Baptists share in a common enterprise, and thus come into a better understanding of each other.
2. An elementary education for men and women who have never had an opportunity to obtain basic academic learning.
3. Training in Christian education for church leaders.

## Fellowship Guild

### DEAR GIRLS:

Do all the girls of your Fellowship Guild know from memory the guild covenant, the guild slogan, the guild motto, the guild song, something about the guild symbols (the white rose, colors, lighted candle, guild pin)?

Are your girls familiar with the guild reading program and the special service projects of the year? Does each girl know something of the history of the Fellowship Guild? All of these are recommended as requirements for membership before a girl is initiated into your chapter. If you have never

used the program of requirements for membership, why not make them a part of your guild study program this year. These are basic information for every guild girl.

When a new girl joins your guild, give her a copy of the "requirements" and invite her to learn them before you have the formal service of initiation. (An initiation service is found on page 59 of the "Guild Guide." You may want to use this or work out a service of your own.) The requirements for membership have been printed in an attractive folder which may be ordered from your state or city Fellowship Guild counselor at 5 cents a copy. You will need a copy for each new girl, and may want several for girls in your chapter who want to be informed guild girls.

After a girl is initiated she ought to be invited to continue her personal growth by starting work on the degree of the rose. Each girl who works toward the degree of the rose will need a copy of the requirements. Order from your state or city World Service counselor for 5 cents a copy.

Girls of any age group are encouraged to work on the program of degrees. Following the national house party the degree of color will be ready for those girls who have received the degree of the rose. The following year the degree of light will be ready. It takes from six months to a year to complete requirements for any degree.

May God bless you as you discipline yourself to the study of faith shared in Fellowship Guild.

Sincerely yours,

*Cary Ransome*

### Guild House Party

"How Great My Task" will be the theme which brings us together July 13-20 at the Green Lake house party. There is still time to send your registration to the Registrar, American Baptist Assembly, Green Lake, Wis.

Bible leader is Mrs. Frank B. Sack,



Happy guild girls of the Park Memorial Baptist Church, Springfield, Mass.

of the Covenant Baptist Church, Detroit, Mich. Mrs. Sack teaches a Sunday school class of over ninety women each week. She is a public-school teacher, has taught college-age girls in Sunday school, and is active in local, association, and state women's



Berthene Baker

work. She is a person who lives in keeping with the Bible she teaches. We will all be rich as she challenges us to a fresh approach to understanding the Bible.

Mrs. Delno Baker, of the Third Baptist Church, St. Louis, Mo., will be the vesper-hour leader. For many years she has challenged young people to "look to Jesus" in faith and trust. Mrs. Baker is a graduate of the Baptist Mission Training School and has served as a home missionary.

### Guild Flashes

#### Pennsylvania

Bradford, Northumberland, and Tioga Association guild girls are again planning their annual "Hello Party" to be held the weekend of June 21-23, at Baptist Camp, Canton, Pa. A missionary will be present for the whole week end, and the program includes a well-balanced schedule of missionary and Bible study, handwork, and recreation.

#### Southern California

Over 1,100 girls gathered at the two house parties held in Southern California, another place where the house party had to divide to accommodate all the girls who wanted to come. Mrs. Gerry Thornton, state counselor, tells us that the same leaders and program were conducted both week ends. The house parties were climaxed by a message by John Harms, state director of youth work who attended both house parties.



## NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

### Cultivating Spiritual Qualities

By RUTH FINWALL LEGRAND

**W**HAT DO WE mean by the term spiritual life? Some of us have pondered this question often. Is it the cultivation of those qualities which lifts one to her highest and most Christlike living? If so, this means it is a lifelong process.

Thus it is an inner life, the core of living which is being nurtured by those processes which make for a life in tune with God. Since we have been created by God, surely we do not need to feel frustrated when our wills, our emotions, and our attitudes get out of line at times. We return to Jesus, our Teacher and Guide. He knows our frame. He has created us with tremendous potentials for living creative, useful lives, provided we have the will to learn.

#### Spiritual Values

The cultivation of spiritual values calls for clean-cut discipline in study, in prayer, and in service. It calls for time for meditation and reflection. It calls for independent thinking. So often our conflicts and frustrations are brought about by trying to conform to what others have to say. At times we know by the standards set up in our own hearts that they are right, and we feel strengthened and comforted in knowing we are not alone in our desire for growth spiritually.

However, unless there is independent thinking and the ability to think clearly, as to what is in line with the will of God for our own lives, there can be frustration instead of growth in the realm of the spirit. Too much emphasis cannot be placed on the need for mature women to seek spiritual maturity, and to move toward higher and higher objectives for their lives.

How, then, can we help the women of our churches cultivate those qualities which lift one toward the perfect personality—Christ?

There is need for weekday Bible-study classes for our women. Increasingly, we hear of small groups of women gathering for Bible study and prayer during a morning or afternoon hour, while the children are at school. Such classes should be on a strictly voluntary basis. There should be no coercion; simply an invitation to join

a group for Bible study and prayer. If care is exercised in the selection of a teacher, and the purpose of such gatherings made clear, such groups could generate spiritual power for the entire women's organization.

When we read what the Bible has to say to us, and not what others have to say, our lives take on a new dimension and purpose. When we pray for the essential values that make for spiritual growth and power, the many activities to which we often give our time and energy take second place, and first things come first.

Soon our sights are lifted to the high purposes for which we as Baptist women are organized and dedicated. We feel rooted in the essentials of the Spirit of God. We feel empowered to move forward with the program of the world-mission outreach of our American Baptist Convention.

With the sustaining power that comes from firsthand knowledge of the Word of God and quiet, sincere prayer, service activities in line with the world-mission outreach of our churches become acts of dedication. The smallest act and the most menial services are lifted to the altar of God for his blessings.

#### Books That Inspire

There is need for reading other books which inspire. Again, we cannot overemphasize the value of reading good books. We need to acquaint ourselves with books of poetry, music, and art. Biographies of great Christian men and women inspire us and make us grow. We need the inspiration that comes from reading good books. Anne Morrow Lindbergh's *Gift from the Sea* has much to say to those of us who would be lifted to our highest spiritual level.

There are books listed on our reading list and others with which we should become acquainted. Georgia Harkness has written many extremely helpful books for meditation and study. *Deep Is the Hunger*, by Howard Thurman, is another book which disciplines the mind and stimulates spiritual growth.

One of the most helpful services to be rendered the women of our

churches is that of exposing them to books which stimulate spiritual growth. Urge the women to invest in the purchase of devotional books for their own use. Carefully examine books on the subject before recommending the purchase of such books. If there is a religious book store in your city or town, spend time browsing through the books.

If there is no book store near by, arrange a book exhibit of devotional books belonging to members of your church or society. Promote the purchase of books which help cultivate growth among the women of your church. Maintain a book table where books may be purchased.

#### Devotional Service

Perhaps we need to rethink the value of the so-called devotional service. When we center our minds on the purpose of the devotional period in our meetings, we realize that it is essentially a time for creating a spiritual atmosphere in which God can speak to us through hymns, prayer, Scripture reading, and through the presentation of the theme of the day.

As we rethink the meaning of the term "spiritual life," may we discipline ourselves in the cultivation of those qualities which lift us to our highest—looking unto Jesus, our Teacher, our Guide.

Soul, grow up!  
What is your strength for  
But to push back inertia and grow up?  
Discard to-day's littleness;  
Fold up the swaddling clothes,  
Do not leave them close by to tempt you to  
a second childhood.  
Grow to the stature magnificent  
Until you are sun-crowned.

LUTHER R. JOHNSON

### National Women's Conference

Green Lake, Wis., July 13-20

Inspiration, information, and friendliness await you at the national women's conference.

The program of the fourth annual conference of the National Council of American Baptist Women is designed to help leaders and potential leaders mature in their spiritual life, broaden their horizons and vision, acquire new information and knowledge, and develop skills and methods applicable to group procedure.

The subject of the Bible study hour, led by James R. Branton, professor of New Testament interpretation at Colgate Rochester Divinity School, is entitled "Life of Jesus and Its Application for Today." The open forum and evening programs will also be sources of inspiration and information.

# *The Woman's Society*

## FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

### This Is Your Reasonable Service

By ARLINE BAN

[List of Characters: Leader, Voice, Housewife, Business Woman, Woman Citizen, Church Woman, Young Mother, Another Church Woman.]

[Instructions for staging: The leader may stand at a lectern before the group. The person doing the part of Voice should give the effect of a distant response or echo. This may be done by speaking over a microphone from another room. Those representing the different women may remain in front of the group as they finish—perhaps forming a semi-circle behind the leader.]

HYMN: "God, Who Touched Earth with Beauty."

LEADER: We, as Baptist women, discover in the pages of Christian history a great heritage to cherish and to carry on. In times more turbulent than our own, God has moved through lives of noble women—women who, with vision and courage, set a pace of dedication difficult to match.

We think of the courageous wife of Balthasar Hubmaier, who stood by him through persecution, and finally paid with her life for her Anabaptist convictions. We look back to the wife of William Carey, who, when the door was opened for her husband to give missionary service, prepared herself and her family to leave England for India in one day. We remember Ann Judson in Burma, ministering to her suffering husband in a remote jungle prison.

In days when women still were "seen and not heard," pioneers with a vision formed The Woman's American Baptist Home Mission Society. Feeling that women could contribute personally to home missions, they organized the society to send women into the needy areas of our country. Out of these beginnings has grown an immeasurable service to peoples in all walks of life.

We think of Isabelle Crawford, spending the better years of her life working with the American Indians. Our thoughts travel today to Ouzinkie, Alaska, and the work of Mary Setzekorn. We are proud of an Indian American, Lela Mae Satoe, product of our home-mission work, and her work in the Christian center in Denver. These are but a few of the long line of dedicated Baptist women who turn to us to follow in like devotion.

VOICE: Scripture reading—Romans 12.

LEADER: In London, in the summer of 1955, a representative group of Baptist women from all over the world met at the congress of the Baptist World Alliance for fellowship. "Expect great things from God; attempt great things for God," the words of William Carey—spoken many years ago—were the conference theme.

Deaconess Eva Hertzner, of Germany, urged the women of our Baptist world fellowship to "attempt great things" in our own "little corners," whether our particular corner be in the home, in business, in our church, or in our community. Most of us, whose calling has not been in the foreign- or home-mission field, need to discover this sense of sacredness in our daily tasks. God can do great things through us, when we attempt great things for him in our "little corners."

HOUSEWIFE: I am a homemaker, a mother. What can I do? My days are filled with numerous household tasks. How is it possible for me to offer Christian service?

LEADER: It has been said that behind each great man there has been a great woman, a mother or a wife. A woman in the home, who works with faithfulness and gladness in the small important tasks, and provides consistency in Christian beliefs and moral values, gives to the members of the family a source of strength in our complex society.

VOICE: This is your reasonable service!

BUSINESS WOMAN: I am a business woman. My hours are filled with exacting responsibilities. Surrounded as I am daily by pressures and attitudes that have dismissed Christian ideals, how can I offer Christian service?

LEADER: Yours may be both the most important and the most difficult task. Jesus spoke of his followers as the "leaven in the loaf." You are on the frontier of American society as each day in an understanding, loving spirit you endeavor to witness for Christ.

VOICE: This is your reasonable service!

WOMAN CITIZEN: What do you mean my "little corner" in my home country? I am a woman citizen, is not

our country a Christian nation? What can I do?

LEADER: A country can be only as Christian as its people. You can help develop an active Christian concern in all matters in the community and nation which affect our fellow men. Your task is to promote mutual understanding, good will, and Christian fellowship among people of all racial and national backgrounds, and to make definite Christian influence felt in the field of politics and legislation. There are those who are hungry, thirsty, naked, and sick. There are strangers and prisoners. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

VOICE: This is your reasonable service!

CHURCH WOMAN: I represent the woman's society in the Baptist church. We support our missionary program with our work and prayers. What more can we do as individuals and as a group?

LEADER: Each woman may become an evangelist by helping to establish a "fellowship of the concerned." There are lonely people in our impersonal world who need Christian fellowship. Let us be interested in those about us, our neighbors, our new members, and so give the church its rightful place of importance in the community. Too often other secular organizations take first place in the lives of others.

YOUNG MOTHER: But wait, I am a mother of preschool children. I represent the women who are not yet active in women's work.

LEADER: Young mothers in our fellowship need encouragement. Let us seek ways to help these young women find spiritual resources, opportunities for service outside their homes, opportunities to become aware of the work of the Christian church in our world. Perhaps this may simply mean our organizing a baby-care service for them, and sponsoring new circles.

ANOTHER CHURCH WOMAN: You have been talking about the missionary obligations of Christians in their daily task. How are we to undergird our world missionary task?

LEADER: It is also our responsibility to recruit, to challenge, to send out into the world full-time Christian workers. Business, industry, and professions are seeking the finest young people, equally challenging them to the opportunities of Christian service. Our devotion in the "little corner" may go into all the world through other consecrated lives.

VOICE: "Go ye into all the world . . ." "Attempt great things for God, expect great things from God." "This is your reasonable service."

CLOSING PRAYER.



## NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

### August and September

#### *Men's Fellowship Programs*

**M**ISSIONS takes a vacation in July and August. This issue, therefore, brings suggestions for Men's Fellowship programs for both August and September. The September issue will bring suggestions for both October and November, and from then on the programs will again come two months ahead of time. Two months is none too long to plan and organize a meeting, but with hard work and cooperation it can be time enough.

#### **August—Spruce Up Night**

A warm summer evening, in comfortable dress and with plenty of iced tea or lemonade around, is an ideal time to work off a few pounds cleaning and painting around the church, getting it ready for the heavy fall program.

Plan well. Have the committee in charge spend a preliminary evening, in company with a committee from the board of trustees and representatives from the board of education, deciding on the projects and lining up materials needed. Be sure to include on this planning group anyone who should have a voice in selecting colors.

Possibly the wives could be coerced into coming along, and working on drapes, repair of choir robes, repair of hymnbooks or music, and so forth, in a corner somewhere, with everybody getting together for strawberry sundaes when the work is done.

Avoid the mistake of thinking only the "regulars" would want to come out to a meeting of this sort. Many a man feels much more at ease, and hence enjoys himself more, in a meeting of this type. Invite every man in your congregation or in families of church or church school members. Then be sure you can put them all to work.

After refreshments, have a brief devotional period. Most effective if led by one of the laymen in work clothes. Close with a good number of sentence prayers for the fall work.

#### **September—Community Night**

This is an excellent time of year to enlist the interest of your community

leaders. If you are in a small city or town, you will want to invite the mayor, chief of police, fire chief, head of the chamber of commerce, chairman of the city council, chairman of the ministerial council, publisher of your paper, head of your board of education, principals of your larger schools, and so on. If you are in a city, use top officials as available, but be sure you include leaders in your particular neighborhood.

Select your most gracious and witty man for master of ceremonies. Not necessarily your president, unless he qualifies. This is one time you definitely want your best foot forward, and a hard-working president often finds it downright hard to preside at an affair of this kind.

Work hard to find something funny to say about each guest, and something definitely complimentary as well.

Work hard also to get your own men out. Show your guests a strong organization. This is the rallying point for the fall program. Each man on your membership list should feel responsible for bringing at least one guest. Some will bring several.

A good meal, of course. Then introductions. Guests first—both those at the head table and those that came with your members or in response to the general invitation. Brief greetings from those at the head table. And introduce your executive committee, one at a time. No speeches here, unless someone has a story he just has to tell. Allow your pastor three minutes for greetings.

Then have a challenging talk from someone who knows well the problem areas in your community life. Subject, "How This Church Can Make Our Community a Better Place to Live." A forceful fifteen- or twenty-minute talk will be much better than a long one.

#### **'Phillips 66'—Guests of All**

Then divide the entire group into groups of six, being sure to divide the guests evenly among the groups. Use the "Phillips 66" discussion technique described on this page in *MISSIONS* for March, 1956. (If you have never used this technique, better have a

practice session ahead of time with six of your men.)

Ask the question, "What should our church be doing for the community that it is not now doing?" Urge both members and guests not to pull any punches. Be sure the chairman of each group lets each man talk his full minute without interruption or discussion by other members of the group. And be sure that each secretary does a good job of getting the ideas down on the card or report sheet. Be a little lenient with the time for discussion, after all six answers are recorded. If two minutes is too short, allow more. We want to come up with some concrete ideas.

Then the question, "What, in your opinion, is the most effective way for our church to reach the unchurched residents of the community?"

Be sure to let the secretary of each group read the first- and second-choice answers to each question, from his group. This heightens interest and stimulates other ideas that will pop out spontaneously.

Thank all the guests for helping you shape your thinking in developing plans for the fall work. Invite all those who do not have a church home to help you still further as you try to apply some of the ideas.

Gather the entire group around the piano for a couple of fellowship songs, followed by a couple of well-known hymns or gospel songs the guests might know. Close, still standing around the piano, with a very brief devotional thought and closing prayer given by one of your men.

Be sure no guest gets away without at least five handshakes from your men, and a sincere invitation to come again.

#### **Plan a Year Ahead**

This is a good time of year to get your executive committee into a huddle and come up with an outline of your program for the entire year. Participation helps the men to develop their ability to think on their feet. Toastmasters and other speaking groups have this as their sole purpose for meeting. It certainly can be an important by-product of our work. A definite part of leadership development!

#### **Service Items**

Because of the many requests we have had from Men's Fellowships, we now have added to our men's work supplies such items as retreat badges, dinner badges, place mats, banners, lapel stickers, and so forth. Write to American Baptist Men, 152 Madison Ave., New York 16, N.Y., for a current order form listing literature and above service items.

# News FROM THE BAPTIST WORLD MISSION

## KANSAS

### A Study of Prejudice

"I thought I wasn't prejudiced, but on this trip I discovered that I was," said a Kansas University coed after a three-thousand-mile trip through the South this spring. "I think I got rid of some of it, and I am certainly going to be more aware of the problem and more active in building brotherhood," she added.

Ten students from the Roger Williams Fellowship with Ernst R. Klein, university pastor and professor of religion at Kansas University, Lawrence, Kans., and Jimmy Bedford, instructor in journalism, spent their spring vacation taking a first-hand look at segregation.

"All my life I've been told that I had no business talking about race relations because I had never seen the South. Well, now I've seen it!" said another student.

Interviews with students and faculty members on five Southern campuses, a day and night at Koinonia, and talks with writers, public officials, civic leaders, as well as the man on the street, gave these Baptist students far more than the casual tourist's view of the most pressing social issue confronting our country. Here is a brief summary of what they found.

### Visit to Louisiana

At Dillard University in New Orleans, we were warmly received by Samuel Gandy, dean of the Chapel, and by students at an informal reception. Everyone was greatly interested in our tour. Race relations in Louisiana have definitely deteriorated since the Supreme Court decision. The upper- and lower-class whites are definitely for segregation. The liberal segment of the middle class is afraid to speak out. The legislature has passed new laws tightening up the old regulations. A debate league composed of white and Negro schools was dropped without explanation. Most people expect the situation to get worse before it gets better.

At Montgomery, Ala., where we visited the Montgomery Improvement Association and Alabama State Teachers College, we found an atmosphere of optimism. Relations between the races are the best in history, largely because of the recent bus boycott. Robert Graetz, white pastor of a Negro Lutheran Church, summed up the newly won dignity of the Negro when he said, "Now people are telling the truth to each other!"

Although schools for Negroes are definitely inferior to schools for whites in terms of physical equipment, a larger percentage of the Negro teachers have college degrees. Many new schools are being built as the South belatedly strives to invoke the "separate but equal" principle. But even in Alabama there is a growing conviction that separateness means injustice and inequality, and that a new day is dawning.

### Impressions at Koinonia

Koinonia, an experiment in cooperative Christian living at Americus, Ga., under the leadership of Clarence Jordan, made a deep impression on the visiting students. A great deal of discussion took place, not only around the tables in the common room, but in the fields, the barns, the kitchen, the laundry, as students shared in the tasks of the community. When finally we went to bed in bullet-riddled buildings, two unarmed watchmen—a student from K. U. and a former student at Morehouse College, continued the discussion on into the night. Said Eddie Johnson, a Korean veteran, who left his studies at Morehouse this spring: "Koinonia to me is a necessary life job that must be done—lived! Therefore I want to do it, put my whole soul and body into it. . . . At times I lose perspective, but I realize that here I have found the best things in life, though these, too, can be costly!" "I never knew there were Christians like these," was one student's reaction.

The opposite evaluation of Koinonia was very much in evidence in the near-by county seat of Americus, Ga. "This is the worst cancer we've ever

had in Sumter County, and we're going to get them out," said an elderly man sitting in the sheriff's office. Then he added: "I was born a Klansman, I'll die a Klansman, and there's no law against burning crosses in Georgia!"

The sheriff, meanwhile, declared that there is no race problem in Sumter County, that no one is being suppressed, and that he does not know the meaning of a burning cross! His pastor, a Baptist, had previously assured us that he is a fine Christian gentleman.

### Negro Colleges Cordial

In Atlanta, we were entertained in the home of Professor and Mrs. Barnett Smith, both of whom are members of the faculty of Spelman College. Again there were dormitory discussions lasting into the morning hours at Spelman and at Morehouse.

After attending chapel services at both schools, we had the privilege of an interview with Benjamin E. Mays, president of Morehouse College. "We will have integrated schools in Georgia in ten years," he predicted.

A similar opinion was expressed by an elderly professor, wise with years, who wished us Godspeed: "Don't be too hard on these white folks down here," he said. "They'll come around in time."

Such charity and restraint, together with a firm faith, and courage born of real convictions, seem to be typical of many leaders, white and black, in the South. There is hope for tomorrow!

ERNST R. KLEIN

## HAITI

### Depression and Dependence

This is a year of depression. Never has the situation in Haiti been worse



Students from the University of Kansas interview President Benjamin E. Mays, of Morehouse College. Ernst R. Klein is at lower left of photo

than at present. Need, hunger, and starvation are on every hand. The political situation is still unsettled and as a result there is hardly any work to be had. The new president, when elected, will have a superhuman task, for the people expect an immediate and miraculous change in the condition of the country.

Rains have started, but it will be months before there are crops. One of the biggest problems in Cap Haitien is that of housing. Most of our Christians live in rented rooms, ten-by-ten for a family of five, for which they pay about four dollars a month. Now, with no money to pay, they are being turned out.

It is impossible to pay rent for all these people, but the First Baptist Church, Cap Haitien, purchased a piece of land on which we are building rooms. To date we have had help which enabled us to build three family-sized rooms at a cost of one hundred dollars each and two single rooms at forty dollars each. Now we need to build at least two additional single rooms. We have the land but no more money.

A recent visitor from the United States asked if these conditions discouraged the people in their Christian faith. On the contrary, these conditions bring them closer to Christ, for they say, "If we did not have Jesus now, what would we do?" These times of depression increase the people's sense of dependence upon God.

### Evangelistic Results

Along with physical hunger there is spiritual hunger. Evangelistic results are still encouraging. Since January 1 a series of baptismal services in our

church resulted in one thousand additions in membership. Hundreds of others made professions of faith but are not yet ready for baptism.

### Education and Medical Work

While Zenas Yeghoyan is doing deputation work in the United States, Harold and Ivah Heneise are alone at the Baptist Seminary at Limbe. In spite of the shortage of workers occasioned by Mr. Yeghoyan's absence, classes continue as usual and a fine spirit is manifested by the students. To date eleven students have been graduated from the seminary. They serve as pastors of churches with a combined membership of ten thousand.

There are sixty-six churches in Haiti. The demand for ordained ministers far exceeds the supply. Thanks to a special gift, we are able to begin work on a large new dormitory building which will greatly increase our facilities for summer camps. We still need more equipment.

One of our fine young men, Gerard Laroche, recently returned to Haiti after spending six years in the United States. He studied at Sioux Falls College, then at South Dakota College of Agriculture (from which he graduated) and finally spent a year at Bethel Seminary in Minnesota. He is now back in Haiti with his young American wife. He wants very much to do agricultural missionary work, but while we are exploring the possibilities of finding support for that, he is continuing his studies at our seminary, and his wife is teaching the Heneise children.

The medical work is marking time pending the arrival of Dr. and Mrs. William Hodges. We hope that they



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will be able to come in July, but the present political unrest makes the granting of new visas uncertain.

Of outstanding interest during these past weeks was the visit in February of fourteen American Baptists, including several members of the boards of

managers of the American Baptist Home Mission Societies. Their visit coincided with the 125th anniversary year of The American Baptist Home Mission Society. There were visits to the Limbe hospital, the seminary, the Citadel, and several country churches.

We hope that their visit was as much of an inspiration to them as it was to us and that as they tell the story of what they saw and heard others may be blessed.

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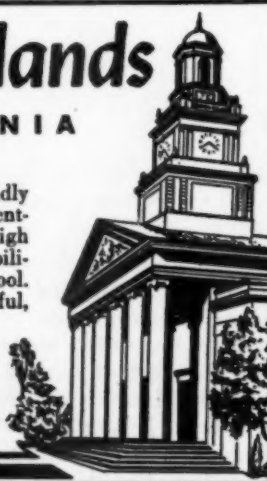
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## **NEW JERSEY**

### **School of Missions**

"Everything seemed like home to me," writes a young Filipino student. "The hospitality and warm-heartedness of the people, the maps and pictures on the walls—everything seemed home to me in that place."

Eduardo Ramos, son of a lawyer in Quezon City, Philippines, and a Roman Catholic, is a junior at Columbia University, where he is following a liberal-arts program of study. A short time ago he was a very homesick young man. This expression of appreciation was received by the Demarest Baptist Church, Demarest, N. J., after he had been a guest during a school-of-missions program.

### **Deeply Touched**

The letter continues, "I was deeply touched at the sight of the small nipa hut model, and words fail to express my surprise and admiration on seeing and hearing the group of boys and girls sing my native song, 'Planting Rice.' I could just imagine the efforts the students must have put on these projects. Please extend my sincere thanks to the students and to all the people who were responsible in making that evening a most enjoyable one for me."

Eduardo has gone back to his studies at Columbia University, but the story of the little model Philippine house (nipa hut) has a sequel. During the four weeks of the school of missions, the second- and third-year primary children had such a good time weaving mats from bits of material, making palm trees out of twigs and crepe paper, and molding furniture of clay, that one little girl begged to be allowed to take the little house to school to "show and tell."

### **Classmates Impressed**

Off to school it went with little Dorothy Cole. Not only were Dorothy's classmates and teacher impressed with all she had learned about the life of the people in the Philippines, but another class invited her to repeat the demonstration, and the school librarian took her picture with the little model house to be featured in the school paper. Even the school principal, who had visited the Philippines while in the armed services, added his personal testimony to the information

**MISSIONS**

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Benjamin Morales, breaking ground. Left to right: John R. Janeway, Charles Detweiler, Adam Morales, Roy L. Stone, J. F. Detweiler, Jose Arreguin, and a student.

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already received. In fact, the little nipa hut was the center of attraction at the school for several days.

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HELEN E. GREENE

## BURMA

### Missionary Conference

The sixty-first annual meeting of the American Baptist Burma Missionary Conference was held recently in Rangoon. Forty-five of the forty-seven missionaries on the field were present.

The theme of the conference was "Looking Forward," based on Hebrews 11:10. Afternoon sessions were devoted to a discussion of future plans in the areas of education, medicine, rural work, student work, and religious education. The work done by the conference was summed up in a sentence: "Seeing our work in Burma in the perspective of history and the world wide mission of the church."

### Two Visiting Leaders

Among the leaders at the conference were Hazel F. Shank, secretary for Burma and Thailand of the American Baptist Foreign Mission Societies, and R. Pierce Beaver, professor of missions at the University of Chicago. Both these visitors from the United States were welcome additions to the conference program.

Other conference participants included Raymond W. Beaver, of Rangoon, who presided as president of the conference; Donald M. Crider, of Nampahka, who preached the annual conference sermon; Paul W. Lewis, of Pangwai, who conducted the daily Bible study sessions. The missionaries revealed a wide variety of musical skills when they participated in a concert held in Brayton Chapel.

### Retiring Missionaries Honored

The closing tea honored four retiring missionaries whose long years of service have endeared them to the people of Burma and their missionary associates. Those honored were Anna B. Grey, Mary D. Thomas, Ruth Mather, and Walter D. Sutton. At the same time, Lucy F. Wiatt was recognized for the completion of twenty-five years of service in Burma. The American ambassador to Burma, along with other embassy staff members and other representatives of other missions in Burma, joined missionaries and nationals in this recognition tea.

Conspicuous by its absence was a large amount of business which formerly characterized mission confer-

ences. With the transfer of the large areas of responsibility to the Burma Baptist Convention, the mission conference now consists largely of inspiration, fellowship, and discussion of the relationship of missionaries to the national churches. So greatly has the

character of this meeting been changed that it was decided that the term "conference" was no longer appropriate for it. It is vivid evidence that the mission is decreasing and the national churches are increasing.

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## SOUTH INDIA

### Hindu Converted

Nearly one year ago, Nagabushnam, a man from the merchant caste, was baptized in a very beautiful service in a shimmering pool of blue in the Kistna River near Morjampadu village. Although he came from a high-caste Hindu family, Nagabushnam was baptized by one of our pastors from the low-caste community. His father and mother have disowned him, have turned him out from fellowship with his own people and from his own caste in Morjampadu, but Nagabushnam is still faithful.

Because he could not continue to carry on business successfully in his own village, he went to Macherla, where he opened a business, selling all kinds of food grains. Generally when a new shop is opened, the Brahman priests are called and *pujas* are made to the gods for success. The procedure was different in this case. Nagabushnam called in the pastor of the church, various Christian workers, and some of the village leaders and had a prayer service.

From the very beginning, large numbers of people have patronized his shop. One of our Christian friends, a Sudra pastor of the Lutheran church there, said, "I have not seen any one with so much faith among our caste Hindu converts." Nagabushnam is giving a good witness to his Savior Jesus Christ. He keeps pictures of Jesus Christ on display in his shop. Whenever we have occasion to go there, he always has us lead in prayer. Nagabushnam needs vrey strong prayer support in his new way of life.

CHARLES B. SCOTT

### Euratom Plan

A recent report from the World Council of Churches' committee on European issues, Paul Albrecht, secretary, gives an encouraging report on the progress that is being made in the rehabilitation of Europe. Six European countries are practically assured of joining by treaty in the peaceful development of atomic energy. The plan is called "Euratom." The same countries also are helping to start a "common market," which would gradually during the next decade or two, provide for free exchange of goods, manpower, and capital across national borders, and so make it possible for Europe to profit from the enormous advantages inherent in modern technology. It is significant that the United Kingdom Government, which has always been reluctant to join projects for European integration, is showing great interest in the common market.

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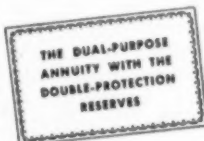


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## Missionary MILESTONES

### Appointed

By the Woman's American Baptist Foreign Mission Society, March 19: Mrs. Beatrice Pond Jefferson, to Burma.

By the American Baptist Home Mission Societies: Arthur Bayley, First Baptist Church, Sawyer, N.Dak; Rosemary Lee White, Colegio Bautista, Santa Ana, El Salvador, C.A.; Mr. and Mrs. Robert Porter, Colegio Bautista, Managua, Nicaragua, C.A., following language study in Costa Rica.

By the American Baptist Home Mission Societies, in cooperation with state conventions and city mission societies: Harvey Black, Coalton, Evergreen, and Pleasant Valley Baptist Church, Ohio; Elmer W. Bostow, Huron Park Baptist Church, Roseville, Detroit, Mich.; Herbert V. Bryant, Fellowship Baptist Church, Portland, Oreg.; O. John Eldred, Levittown Baptist Church, Philadelphia, Pa.; Arthur N. Foye, Bedford Baptist Church, Bedford, Mass.; Milton Gire, Herlong, Nev.; C. Arlin Heydon, Jr., Hampden Hills Baptist Church, Denver, Colo.; Roy Jones, director of town and country work, Omaha, Nebr.; John H. Mates, Jr., Parma Heights Baptist Church, Cleveland, Ohio; R. J. McKowen, First Baptist Church, Wahoo, Nebr.; Evelyn Wing, rural missionary, Two Harbors, Minn.; George Baker, boys' worker, William Axling Christian Center, Minneapolis, Minn.; Mrs. Hazel M. Boltwood, coordinator of foreign student outreach for Detroit, Mich., Baptist churches; Ruben Denna, missionary to Spanish-speaking, First Latin American Church, Chicago, Ill.; Jeanette Dolk, girls' worker, South Chicago Neighborhood House, Chicago, Ill.; George Head, Grace Chapel, St.

Paul, Minn.; Mr. and Mrs. Lawrence Jackson, missionary to Indians, Keams Canyon, Ariz.; Barbara Ellen Matteson, children's worker, Dayton Christian Center, Dayton, Ohio; Marilyn J. Owens, girls' worker, Broderick Christian Center, Broderick, Calif.; Javier Pelos, missionary to Spanish-speaking, United Mexican Church, Los Angeles, Calif.; Maynard Philip Turner, Jr., educational center missionary for Kansas.

### Died

Dr. Galen G. Crozier, missionary to Assam (1899-1931); at Middletown, Ohio, April 18.

Mrs. H. C. Gibbens, missionary to Burma (1905-1936); at Salem, N. J., March 24.

Mrs. Ola Hanson, missionary to Burma (1890-1930); at Philadelphia, Pa., March 21.

Ottillie Pechous, Christian center missionary since 1918, at Detroit, Mich., May 5.

Mrs. Joseph Taylor, missionary to China (1911-1937); at Alhambra, Calif., March 25.

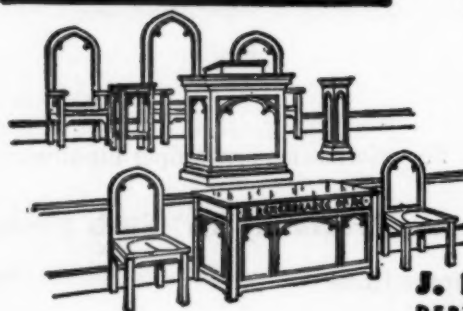
### Furloughed

Rev. and Mrs. H. C. Long, from Bengal-Orissa, India; Dr. O. W. Hasselblad, from Assam; Rev. and Mrs. Paul D. Clasper, from Burma; Rev. and Mrs. Edward E. Bollinger, from Okinawa and Japan; Lillian M. Brueckmann, from Bengal-Orissa, India.

### Transferred

Marilyn Graves, from Friendship House, Peoria, Ill., to Chinese Baptist Christian Center, Fresno, Calif.; Ralph D. Sanderson, from Friendship House, Peoria, Ill., to South Chicago Neighborhood House, Chicago, Ill.; Eva June Taylor, from Colony Christian Center, Reno, Nev., to Christian Friendliness missionary for Southern California; R. M. Furman, from Indian work to missionary for Oklahoma.

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## Answers to Quiz on page 5

- (1) Rhode Island, 1636. (2) Defi-  
nition of word "unity." (3) 1,000.
- (4) Every Family Subscription Plan.
- (5) Mounds Park Sanitarium, Nels  
Lindahl. (6) Thirty-five. (7) *Chris-  
tianity and the Social Crisis, Chris-  
tianizing the Social Order, and A  
Theology for the Social Gospel.* (8)  
Three years for \$5.00, 50 cents more  
a year. (9) 125. (10) Rand McNally  
Bible Atlas. (11) 245th. (12) Rama-  
patnam Baptist Theological Seminary.
- (13) An experiment in cooperative  
living. (14) Six. (15) Nagabushnam.
- (16) Esther Hokinson. (17) True.

June, 1957

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lehem, the manger scene, and the ad-  
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30 min. Rental, \$13 (during Decem-  
ber, \$22.50); black and white, \$9  
(during December, \$15).

299. *Escape to Egypt*—Herod's at-  
tempt to outwit the Wise Men; the  
holy family's escape. Color. Time, 30  
min. Rental, \$13.

300. *Boyhood and Baptism*—The  
early training of the boy Jesus. Intro-  
duction of John the Baptist, and the  
baptism of Jesus. Color. Time, 30 min.  
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301. *Men of the Wilderness*—John's  
testimony that Jesus is the Son of God.  
The calling of the disciples. Color.  
Time, 30 min. Rental, \$13.

344. *Challenge of Faith*—Christ  
challenges his disciples and every man.  
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335. *Discipleship*—The selection of  
twelve disciples and miracle of heal-  
ing. Color. Time, 30 min. Rental, \$13.

336. *Return to Nazareth*—The atti-  
tudes of his contemporaries toward  
Jesus. Color. Time, 30 min. Rental,  
\$13.

337. *Conflict*—Despite increasing  
political intrigue in Jerusalem, Jesus'  
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30 min. Rental, \$13.

367. *Fate of John the Baptist*—John  
foretells the coming of the Messiah;  
his untimely execution. Color. Time,  
30 min. Rental, \$13.

368. *Retreat and Decision*—The  
transfiguration of Jesus, the miracles  
of healing, the commands by Jesus to  
his disciples. Color. Time, 30 min.  
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369. *Triumph and Defeat*—Christ's  
triumphal entry into Jerusalem, the  
Last Supper and the trial. Color. Ren-  
tal, \$13 (during Lent and Easter,  
\$20).

370. *Crucifixion and Resurrection*—  
The resurrection and Christ's reap-  
pearance to his disciples. Color. Time,  
30 min. Rental, \$13 (during Lent and  
Easter, \$20).

#### Correction

Film 351. *Younger Brother*, listed in  
April issue, is black and white. Time,  
28 min. Rental, \$8.

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## Club Talk...

By FRANK A. SHARP  
Business Manager

THE ASSOCIATED Church Press met recently in Philadelphia, Pa., with over one hundred delegates present. This organization now has in its membership 148 church papers representing a combined circulation of over thirteen million. William B. Lippard, editor emeritus of *MISSIONS*, has been largely responsible for the growth of the organization, and now serves as its executive secretary.

One is impressed with the age of some religious periodicals. Many of them are over one hundred years old. This speaks well for the vitality of religious periodicals. *MISSIONS*, started in 1803, is one of the oldest.

One is also impressed with the power and influence that can be exerted with a circulation of over thirteen million copies. Each month these homes receive literature that is clean, wholesome, informative, and inspirational. These magazines are of a serious and thoughtful nature, free from the vulgarity and cheap appeal of many newsstand items. Surely this speaks well for the constituency of our churches and the high quality of reading matter among Christian people.

It is presumed that most of the circulation of these magazines is made possible through the efforts of many thousands of agents or club managers who sell subscriptions to members of the churches. These are conscientious, devoted, hard-working persons who serve without monetary compensation. However, one cannot say that they are not paid in other ways. To be a part of a distribution system that sends thirteen million copies of good reading matter into Christian homes is a worthy reward.

It was also reported at the Philadelphia conference that the circulation of *Presbyterian Life*, official organ of the Presbyterian Church in the U.S.A., has risen in a few short years from seventy thousand to nearly one million. This phenomenal result was achieved by urging each church to place an item in its budget to pay for subscriptions which are sent to every active family. For several years we have had an Every Family Subscription Plan which would bring a sizable increase in our circulation if each American Baptist church adopted it. The increased rates, effective January 1, 1958, will not apply to the Every Subscription Family Plan.

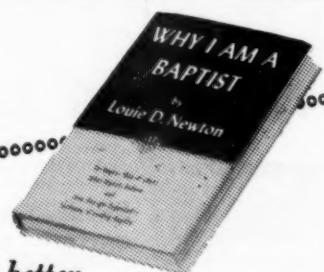
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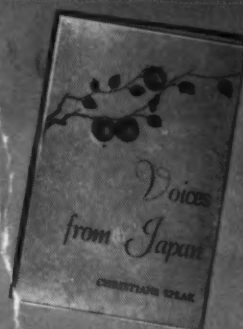
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# W orlds of Christian Venture

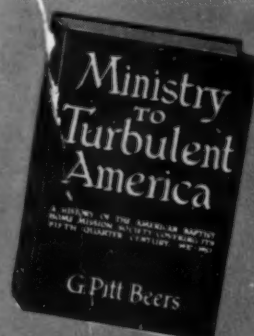


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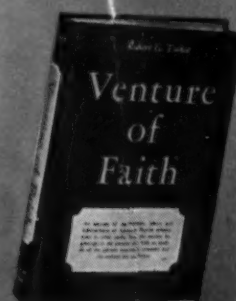
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